पी. ला. भागेय

श्री योगवासिष्ठसार

हिन्दी और अंग्रेज़ी अनुवाद सहित

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प्रकाशक
पं० देवकीनन्दन पाण्डेय, बी. ए.,
मंत्री, प्रेम-विद्यालय-सभा,
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१६३६ ई०

प्रस्तावना

श्री योगवासिष्ठ भारत के ही नहीं, पृथ्वीमण्डल के सर्वश्रेष्ठ ग्रन्थों में से एक ग्रन्थ है। बहुत प्राचीन होने पर भी उसका 'दर्शन' आधुनिक भावों से परिपूर्ण है। उसके अध्ययन और अनुसरण करने से मनुष्य का जीवन उदार, क्रियाशील और आनन्दमय हो जाता है। किसी एक ग्रन्थ में इतने अधिक, गहरे, ऊंचे और व्यापक सिद्धान्तों का मिलना कठिन है। ग्रन्थ बहुत बड़ा, संस्कृत भाषा में, और पुराने ढङ्ग से लिखा हुआ होने के कारण आधुनिक जिज्ञासुओं के लिये उपयोगी नहीं है। इसी लिये लेखक ने अंग्रेज़ी और हिन्दी भाषा में योगवासिष्ठ के सिद्धान्तों को आधुनिक ढङ्ग से प्रतिपादित करने का प्रयत्न किया है। इस विषय पर लेखक के कई ग्रन्थ छप चुके हैं। प्रस्तुत पुस्तिका में लेखक ने श्री योगवासिष्ठ के ३२००० श्लोकों में से १६६ सारभूत और सूत्ररूप श्लोकों का क्रमात्मक संग्रह करके हिन्दी और अंग्रेज़ी भाषा में अनुवाद किया है। इस संग्रह में यह प्रयत्न किया गया है कि योगवासिष्ठ के प्रायः सभी सिद्धान्त बीजरूप से पाठक के सामने प्रस्तुत हो जायें। आशा है कि इसके पठन से जिज्ञासु लोगों का ध्यान उस महान् ग्रन्थ की ओर जायेगा।

काशी—११।५।३९ भी. ला. आत्रेय

अथ श्रीवासिष्ठदर्शनसारः

संसारनिःसारता :—

आयुरत्यन्तचपलं मृत्युरेकान्तनिष्ठुरः
तारुण्यं चातितरलं बाल्यं जडतया हृतम् ॥ १ ॥ (१-२६-९)
कालकलङ्कितो लोको बन्धवो भवबन्धनम् ।
भोगा भवमहारोगास्तृष्णाश्च मृगतृष्णिकाः ॥ २ ॥ (१-२६-१०)
शत्रवश्चेन्द्रियाण्येव सत्यं यातमसत्यताम् ।
प्रहरत्यात्मनैवात्मा मनसैव मनो रिपुः ॥ ३ ॥ (१-२६-११)
आगमापायिनो भावा भावना भवबन्धनी ।
नीयते केवलं क्वापि नित्यं भूतपरम्परा ॥ ४ ॥ (१-२६-२२)
सर्व एव नरा मोहाद्दुराशापाशपाशिनः ।
दोषगुल्मकसारङ्गा विशीर्णा जन्मजङ्गले ॥ ५ ॥ (१-२६-४१)
कास्ता दृशो यासु न सन्ति दोषाः
कास्ता दिशो यासु न दुःखदाहः ।
कास्ताः प्रजा यासु न भङ्गुरत्वं
कास्ताः क्रिया यासु न नाम माया ? ॥ ६ ॥ (१-२७-३१)

जिज्ञासा :—

अतोऽतुच्छमनायासमनुपाधि गतभ्रमम् ।
किं तत्स्थितिपदं साधो यत्र शोको न विद्यते ॥ ७ ॥ (१-३०-११)
क उपायो गतिः का वा का चिन्ता कः समाश्रयः ।
येनेयमशुभोदर्का न भवेज्जीविताटवी ॥ ८ ॥ (१-३१-६)

अज्ञस्यैव दुःखभाजनत्वम् :—

इयं संसारसरणिर्वहत्यज्ञप्रमादतः ।

अज्ञस्योग्राणि दुःखानि सुखान्यपि दृढानि च ॥ ९ ॥ (३-६-३३)

ज्ञानमेव दुःखनिवृत्त्युपायः :—

प्राज्ञं विज्ञातविज्ञेयं सम्यग्दर्शनमाधयः ।
न दहन्ति वनं वर्षासिक्तमग्निशिखा इव ॥ १० ॥ (२-११-४१)

पौरुषमहिमा :—

अत्रैकं पौरुषं यत्नं वर्जयित्वेतरा गतिः ।
सर्वदुःखक्षयप्राप्तौ न काचिदुपपद्यते ॥ ११ ॥ (३-६-१४)
यो यमर्थं प्रार्थयते तदर्थं चेहते क्रमात् ।
अवश्यं स तमाप्नोति न चेदर्धान्निवर्तते ॥ १२ ॥ (२-४-१२)
यो यो यथा प्रयतते स स तत्तत्फलैकभाक् ।
न तु तूष्णीं स्थितेनेह केनचित्प्राप्यते फलम् ॥ १३ ॥ (२-७-१९)
ये समुद्योगमुत्सृज्य स्थिता दैवपरायणाः ।
ते धर्ममर्थं कामञ्च नाशयन्त्यात्मविद्विषः ॥ १४ ॥ (२-७-३)
दैवं न किञ्चित्कुरुते केवलं कल्पनेदृशी । (२-९-३)
मूढैः प्रकल्पितं दैवं तत्परास्ते क्षयं गताः ॥ १५ ॥ (२-८-१६)
सिद्धस्य पौरुषेणेह फलस्य फलशालिना ।
शुभाशुभार्थसम्पत्तिर्दैवशब्देन कथ्यते ॥ १६ ॥ (२-९-४)
प्राक्स्वकर्मेतराकारं दैवं नाम न विद्यते । (२-६-४)
प्राक्तनं पौरुषं तद्वै दैवशब्देन कथ्यते ॥ १७ ॥ (२-६-३५)
द्वौ हुडाविव युध्येते पुरुषार्थौ परस्परम् ।
य एव बलवांस्तत्र स एव जयति क्षणात् ॥ १८ ॥ (२-६-१०)

आलस्यनिन्दा :—

आलस्यं यदि न भवेज्जगत्यनर्थः
को न स्याद्बहुधनको बहुश्रुतो वा ।
आलस्यादियमवनिः ससागरान्ता
सम्पूर्णा नरपशुभिश्च निर्धनैश्च ॥ १९ ॥ (२-५-३०)

मुमुक्षुगुणाः :—

सन्तोषः साधुसङ्गश्च विचारोऽथ शमस्तथा ।
एते एव भवाम्भोधावुपायास्तरणे नृणाम् ॥ २० ॥ (२-१६-१८)

अनुभूतिरेव प्रमाणम् :—

सर्वप्रमाणसत्तानां पदमब्धिरपामिव ।
प्रमाणमेकमेवेह प्रत्यक्षं तदतः शृणु ॥ २१ ॥ (२-१९-१६)
नात्मास्त्यनुमया राम न चाप्तवचनादिना ।
सर्वदा सर्वथा सर्वं स प्रत्यक्षोऽनुभूतितः ॥ २२ ॥ (५-७३-१५)

अद्वैतं सम्बन्धात् :—

न संभवति सम्बन्धो विषमाणां निरन्तरः
न परस्परसम्बन्धाद्विनानुभवनं मिथः ॥ २३ ॥ (३-१२१-३७)

दृश्यस्य बोधरूपत्वम् :

द्रष्टृदृश्ये न यद्येकमभविष्यच्चिदात्मके ।
तद्दृश्यास्वादमज्ञः स्यान्नादृष्ट्रेऽशुमिवोपलः ॥ २४ ॥ (६/२-३८-८)

पदार्थजातस्य संकल्पमयत्वम् :—

मनोमनननिर्माणमात्रमेतज्जगत्त्रयम् । (४-११-२३)
सर्वं संकल्परूपेण चिच्चमत्कुरुते चिति ॥ २५ ॥ (३/१-४२-१६)

जाग्रत्स्वप्नयोरभेदः :—

जाग्रत्स्वप्नदशाभेदो न स्थिरास्थिरते विना ।
समः सदैव सर्वत्र समस्तोऽनुभवोऽनयोः ॥ २६ ॥ (४-१९-११)
स्वप्नोऽपि स्वप्नसमये स्थैर्याज्जाग्रत्वमृच्छति ।
अस्थैर्याज्जाग्रदेवास्ते स्वप्नस्तादृशबोधतः ॥ २७ ॥ (४-१९-१२)

जीवं जीवं प्रति विश्वस्वप्नः :—

पृथक्प्रत्येकमुदितः प्रतिचित्तं जगद्भ्रमः । (३-४०-२९)
न किञ्चिदपि जानाति निजसंवेदनादृते ॥ २८ ॥ (३-५५-६१)

सर्गादौ प्रजापतिकृतं जगत् :—

संकल्पयति यन्नाम प्रथमोऽसौ प्रजापतिः ।
तत्तदेवाशु भवति तस्येदं कल्पनं जगत् ॥ २९ ॥ (३-१८६-६५)

बाह्यार्थवादविज्ञानवादयोरैक्यम् :—

यादृगेव विराडात्मन्येष विस्तार आगतः ।
तादृगेवेह सर्वस्मिन्नणुमात्रेऽपि भूतके ॥ ३० ॥ (६/२-२०-७)
प्रथमोऽसौ प्रतिस्पन्दः पदार्थानां हि बिम्बकम् ।
प्रतिबिम्बितमेतस्माद्यत्तदद्यापि संस्थितम् ॥ ३१ ॥ (३-५५-४८)
महाचित्प्रतिभासत्वान्महानियतिनिश्चयात् ।
अन्योन्यमेव पश्यन्ति मिथः संप्रतिबिम्बितात् ॥ ३२ ॥ (३-५३-२५)

संकल्पितस्यापि संकल्पयितृत्वम् :—

यो यो नाम यथा ग्रीष्मे कल्पस्वेदाद्भवेत्कृमिः ।
यद्यद्दृश्यं शुद्धचित्खं तज्जीवो भवति स्वतः ॥ ३३ ॥ (४-१९ ३)

सर्गे सर्गे सर्गान्तराणि :—

सर्गे सर्गे पृथग्रूपं सन्ति सर्गान्तराण्यपि । (४-१८-१६)
तेष्वप्यन्तस्थसर्गौघाः कदलीदलपीठवत् ॥ ३४ ॥ (४-१८-१७)

परस्परमदृष्टानि सर्गजालानि :—

प्रत्येकमन्तरन्यानि तथैवाभ्युदितानि च ।
परस्परमदृष्टानि बहूनि विविधानि च ॥ ३५ ॥ (६/२, ६३-१२)

सर्वस्य सर्वत्र सर्वदा संभवः :—

सर्वत्र सर्वथा सर्वं सर्वदा सर्वरूपिणि । (६/२-१५९-४१)
सर्वं सर्वात्म सर्वत्र सर्वदास्ति तथा परे ॥ ३६ ॥ (६/२-१३-२८)

अनन्तानि जगन्ति :—

अनन्तानि जगन्त्यस्मिन्ब्रह्मतत्त्वमहाम्बरे ।
अम्भोधिवीचिजलवन्निमज्जन्त्युद्भवन्ति च ॥ ३७ ॥ (४-४७-१४)

सृष्टिप्रलययोः पौनःपुन्यम् :—

जीवौघाश्चोद्भविष्यन्ति मधाविव नवाङ्कुराः ।
तत्रैव लयमेष्यन्ति ग्रीष्मे मधुरसा इव ॥ ३८ ॥ (३–९५–१०)

आकाशत्रयम् :—

चित्ताकाशं चिदाकाशमाकाशं च तृतीयकम् ।
द्वाभ्यां शून्यतरं विद्धि चिदाकाशं वरानने ॥ ३९ ॥ (३-१७-१०)

मनोरूपम् :—

अनन्तस्यात्मतत्त्वस्य सर्वशक्तेर्महात्मनः ।
संकल्पशक्तिरचितं यद्रूपं तन्मनो विदुः ॥ ४० ॥ (३-९६-३)

मनोब्रह्मणोर्भेदः :—

चेत्येन रहिता यैषा चित्तद्ब्रह्म सनातनम् ।
चेत्येन सहिता यैषा चित्सेयं कलनोच्यते ॥ ४१ ॥ (५-१३-५३)

मनसो रूपाणि नामानि च :—

यथा गच्छति शैलूषो रूपाण्यलं तथैव हि ।
मनो नामान्यनेकानि धत्ते कर्मान्तरं व्रजत् ॥४२ ॥ (३-९६-४३)
विचित्रकार्यवशतो नामभेदन कर्तृता ।
मनः सम्प्रोच्यते जीववासनाकर्मनामभिः ॥ ४३ ॥ (३-९६-५६)

स्वसंकल्पकृतं जीवानां वेष्टनम् :—

स्ववासनादशावेशादाशाविवशतां गताः ।
दशास्वतिविचित्रासु स्वयं निगडिताशयाः ॥ ४४ ॥ (४-४३-३)

जीवानामसंख्येयत्वम् :—

एवं जीवाश्रितो भावा भवभावनयोहिताः ।
ब्रह्मणः कल्पिताकाराल्लक्षशोऽप्यथ कोटिशः ॥ ४५ ॥ (४-४३-१)
असंख्याताः पुरा जाता जायन्ते चापि वाद्य भोः ।
उत्पतिष्यन्ति चैवाम्बुकणौघा इव निर्झरात् ॥ ४६ ॥ (४-४३-२)

मनसो महत्वम् :—

जीवः संकल्पमात्रात्मा यत्संकल्पोऽवतिष्ठते ।
हृदि भूत्वा स एवाशु बहिः प्रसरित स्फुटम् ॥ ४७ ॥ (३-२२-३७)
सर्वं संपादयत्याशु स्वयं जीवः स्वमीहितम् । (३-४५-१२)
प्रत्येकमस्ति चिच्छक्तिर्जीवशक्तिस्वरूपिणी ॥ ४८ ॥ (३-४५-१३)
येन येन यथा यद्यद्यदा संवेद्यतेऽनघ ।
तेन तेन तथा तत्तत्तदा समनुभूयते ॥ ४९ ॥ (३-६०-१६)
मनो निर्मलसत्त्वात्म यद्भावयति यादृशम् ।
तत्तथाशु भवत्येव यथावर्तो भवेत्पयः ॥ ५० ॥ (४-१७-४)
दृढाभ्यासाभिधानेन यत्ननाम्ना स्वकर्मणा ।
निजवेदनजेनैव सिद्धिर्भवति नान्यथा ॥ ५१ ॥ (३-६७-४४)
मनःप्रमादाद्वर्धन्ते दुःखानि गिरकूटवत् ।
तद्वशादेव नश्यन्ति सूर्यस्याग्रे हिमं यथा ॥ ५२ ॥ (३-९९-४३)
मनसेदं शरीरं हि वासनार्थं प्रकल्पितम् ।
कृमिकोशप्रकारेण स्वात्मकोश इव स्वयम् ॥ ५३ ॥ (४-४५-७)
अन्तःशीतलतायां तु लब्धायां शीतलं जगत् । (५-५६-३३)
अन्तस्तृष्णोपतप्तानां दावादाहमयं जगत् ॥ ५४ ॥ (५-५६-३४)
पूर्णे मनसि सम्पूर्णं जगत्सर्वं सुधाद्रवैः ।
उपानद्गूढपादस्य ननु चर्मास्तृतैव भूः ॥ ५५ ॥ (५-२१-१४)
अस्य संसाररूपस्य मायाचक्रस्य राघव ।
चित्तं विद्धि महानाभिं भ्रमतो भ्रमदायिनः ॥ ५६ ॥ (५-५०-६)
तस्मिन्द्रुतमवष्टब्धे धिया पुरुषयत्नतः ।
ग्रहीतनाभि वहनान्मायाचक्रं निरुध्यते ॥ ५७ ॥ (५-५०-७)

कोऽहम् :—

कुसुमेष्वहमामोदः पुष्पपत्रेष्वहं छविः ।
छविष्वहं रूपकला रूपेष्वनुभवोऽप्यहम् ॥ ५८ ॥ (५-३४-५२)

अपारपर्यन्तनभो दिक्कालादिक्रियान्वितम् ।
अहमेवेति सर्वत्र यः पश्यति स पश्यति ॥ ५९ ॥ (४-२२-२५)
येन्नाम किञ्चित्त्रैलोक्यं स एवावयवो मम ।
तरङ्गोऽब्धाविवेत्यन्तर्यः पश्यति स पश्यति ॥ ६० ॥ (४-२२-३३)

मृतिः :—

मृतो नष्ट इति प्रोक्तो मन्ये तच्च मृषा ह्यसत् । (५-७१-६४)
स देशकालान्तरितो भूत्वा भूत्वानुभूयते ॥ ६१ ॥ (५-७१-६५)
अनुभूय क्षणं जीवो मिथ्यामरणमूर्च्छनम् ।
विस्मृत्य प्राक्तनं भावमन्यं पश्यति सुव्रते ॥ ६२ ॥ (३-२०-३१)
यत्रैव म्रियते जन्तुः पश्यत्याशु तदैवसः ।
तत्रैव भुवनाभोगमिममित्थमिव स्थितम् ॥ ६३ ॥ (३-४०-४५)
आशापाशशताबद्धा वासनाभावधारिणः ।
कायात्कायमुपायान्ति वृक्षाद्वृक्षमिवाण्डजाः ॥ ६४ ॥ (४-४३-२६)
तावद्भ्रमन्ति संसारे वारिण्यावर्तराशयः ।
यावन्मूढा न पश्यन्ति स्वात्मानमनिन्दितम् ॥ ६५ ॥ (४-४३-२८)
न जायते न म्रियते चेतनः पुरुषः क्वचित् ।
स्वप्नसंभ्रमवद्भ्रान्तमेतत्पश्यति केवलम् ॥ ६६ ॥ (३-५५-६७)
देशकालक्रियाद्रव्यशुद्ध्यशुद्धी स्वकर्मणाम् ।
न्यूनत्वे चाधिकत्वे च नृणां कारणमायुषः ॥ ६७ ॥ (३-५४-२९)

ब्रह्मा :—

सर्गादौ स्वप्नपुरुषन्यायेनादिप्रजापतिः ।
यथा स्फुटं प्रकचितस्तथाद्यापि स्थिता स्थितिः ॥६८॥ (३-५५-४७)
विरिञ्चो मनसो रूपं विरिञ्चस्य मनो वपुः । (३-३-३५)
मनस्तामिव यातेन ब्रह्मणा तन्यते जगत् ॥ ६९ ॥ (३-३-२९)
दिक्कालाद्यनवच्छिन्नमात्मतत्वं स्वशक्तितः । (४-४४-१४)
लीलयैव तदादत्ते दिक्कालकलितं वपुः ॥ ७० ॥ (४-४४-१५)

स्वयमन्यैवमस्मीति भावयित्वा स्वभावतः ।
अन्यतामिव संयाति स्वविकल्पात्मिकां स्वतः ॥७१॥ (६/२-३३-२१)
आतिवाहिक एवासौ देहोऽस्त्यस्य स्वयंभुवः ।
न त्वाधिभौतिको राम देहोऽजस्योपपद्यते ॥ ७२ ॥ (३-३-६)
मनो नाम्नो मनुष्यस्य विरिञ्च्याकारधारिणः ।
मनोराज्यं जगदिति सत्यरूपमिव स्थितम् ॥ ७३ ॥ (३-३-३३)

शक्तिः :—

समस्तशक्तिखचितं ब्रह्म सर्वेश्वरं सदा ।
यथैव शक्त्या स्फुरति प्राप्तां तामेव पश्यति ॥ ७४ ॥ (३-६७-२)
स्पन्दशक्तिस्तदिच्छेदं दृश्याभासं तनोति सा ।
साकारस्य नरस्येच्छा यथा वै कल्पनापुरम् ॥ ७५ ॥ (६/२-८४-६)
सा राम प्रकृतिः प्रोक्ता शिवेच्छा पारमेश्वरी ।
जगन्मायेति विख्याता स्पन्दशक्तिरकृत्रिमा ॥ ७६ ॥ (६/२-८५·१४)
ऊर्णनाभाद्यथा तन्तुर्जायते चेतनाज्जडः ।
नित्याप्रबुद्धात्पुरुषाद्ब्रह्मणः प्रकृतिस्तथा ॥ ७७ ॥ (३-९६-७१)
यथैकं पवनस्पन्दमेकमौष्ण्यानलौ यथा ।
चिन्मात्रं स्पन्दशक्तिश्च तथैवेकात्म सर्वदा ॥ ७८ ॥ (६/२-८४-३)

परं ब्रह्म :—

यस्मिन्सर्वं यतः सर्वं यत्सर्वं सर्वतश्च यत् ।
सर्वं सर्वतया सर्वं तत्सर्वं सर्वदा स्थितम् ॥ ७९ ॥ (६/२-१८४-४६)
अवाच्यमनभिव्यक्तमतीन्द्रियमनामकम् । (६/२-५२-२७)
स्वरूपं नोपदेशस्य विषयो विदुषो हि तत् ॥ ८० ॥ (६/२-३१-३७)
प्रसरन्ति यतश्चित्राः संसारासारदृष्टयः ।
अक्षयामृतसम्पूर्णादम्भोदादिव वृष्टयः ॥ ८१ ॥ (३-५-१४)
द्रष्टृदर्शनदृश्यानां त्रयाणामुदयो यतः ।
यत्र वास्तमयश्चित्खं तद्विद्धि विगतामयम् ॥ ८२ ॥ (६/२-१०६-११)

अत्यन्ताभाव एवास्ति संसारस्य यथास्थितेः ।
यस्मिन्बोधमहाम्भोधौ तद्रूपं परमात्मनः ॥ ८३ ॥ (३-७-२०)
'अशून्यमिव यच्छून्यं यस्मिञ्छून्यं जगत्स्थितम् ।
सर्गौघे सति यच्छून्यं तद्रूपं परमात्मनः ॥ ८४ ॥ (३-७-२२)
न सन्नासन्न मध्यान्तं न सर्वं सर्वमेव च ।
मनोवचोभिरग्राह्यं शून्याच्छून्यं सुखात्सुखम् ॥८५॥ (३-११९-२३)

बृंहणम् :—

ब्रह्मबृंहैव हि जगज्जगच्च ब्रह्मबृंहणम् । (६/१-२-५१)
ब्रह्मैव तदनाद्यन्तमब्धिवत्प्रविजृम्भते ॥ ८६ ॥ (६/१-२-२७)
यः कणो या च कणिका या वीचिर्यस्तरङ्गकः ।
यः फेनो या च लहरी तद्यथा वारि वारिणि ॥ ८७ ॥ (६/१-११-४०)
यो देहो या च कलना यद्दृश्यं यौ क्षयाक्षयौ ।
या भावरचना योऽर्थस्तथा तद्ब्रह्म ब्रह्मणि ॥ ८८ ॥ (६/१-११-४१)
फलपुष्पलतापत्रशाखाविटपमूलवान् ।
वृक्षबीजे यथा वृक्षस्तथेदं ब्रह्मणि स्थितम् ॥ ८९ ॥ (३-१००-११)
चिति तत्त्वेऽस्ति नानाता तदभिव्यञ्जनात्मनि ।
विचित्रपिच्छिकापुञ्जो मयूराण्डरसे यथा ॥ ९० ॥ (६/१-४७-२९)
यथा पयसि वीचीनामुन्मज्जननिमज्जनैः ।
न जलान्यत्वमेवं हि भावाभावैः परे पदे ॥ ९१ ॥ (६/१-१९५-२७)

तादात्म्यम् :—

यथा कटकशब्दार्थः पृथक्त्वार्हो न काञ्चनात् ।
न हेम कटकात्तद्वज्जगच्छब्दार्थता परे ॥ ९२ ॥ (३-१-१७)
पाताले भूतले स्वर्गे तृणे प्राण्यम्बरेऽपि च ।
दृश्यते तत्परं ब्रह्म चिद्रूपं नान्यदस्ति हि ॥ ९३ ॥ (६/१-२-२८)

जगन्मिथ्यात्वम् :—

आदावन्ते च यन्नित्यं तत्सत्यं नाम नेतरत् । (५-५-९)
आदावन्ते च यन्नास्ति वर्तमानेऽपि तत्तथा ॥ ९४ ॥ (४-४५-४५)

मृगतृष्णाम्बिववासत्यं सत्यवत्प्रत्ययप्रदम् (४-१-७)
अनुभूतं मनोराज्यमिवासत्यमवास्तवम् ॥ ९५ ॥ (४-१-१२)
यावदज्ञानकलना यावदब्रह्मभावना ।
यावदास्था जगज्जाले तावच्चित्तादिकल्पना ॥ ९६ ॥ ((६/१-२-३०)

परा दृष्टिः :—

जगच्छब्दस्य नामार्थो ननु नास्त्येव कश्चन । (३-४-६७)
वस्तुतस्तु जगन्नास्ति सर्वं ब्रह्मैव केवलम् ॥ ९७ ॥ (४-४०-३०)
सिद्धान्तोऽध्यात्मशास्त्राणां सर्वापह्नव एव हि ।
नाविद्यास्तीह नो माया शान्तं ब्रह्मेदमक्रमम् ॥ ९८ ॥ (६/१-१२५-१)
जगत्संविदि जातायामपि जातं न किञ्चन । (३-१३-४८)
परमाकाशमाशून्यमच्छमेव व्यवस्थितम् ॥ ९९ ॥ (३-१३-४९)

आनन्दः :—

आनन्दायैव भूतानि यतन्ते यानि कानि चित् । (६/१-१०८-२०)
आपदः सम्पदः सर्वाः सुखं दुःखाय केवलम् ॥१००॥ (६/२-९३-७३)
सर्वस्या एव पर्यन्ते सुखाशायाश्च संस्थितम् । (४-५-६)
मालिन्यं दुःखमप्येवं ज्वालाया इव कज्जलम् ॥१०१॥ (४-५९-७)
रम्ये धनेऽथ दारादौ हर्षस्यावसरो हि कः ।
वृद्धायां मृगतृष्णायां किमानन्दो जलार्थिनाम् ॥ १०२ ॥ (४-४६-३)
इच्छोदयो यथा दुःखमिच्छाशान्तिर्यथा सुखम् ।
तथा न नरके नापि ब्रह्मलोकेऽनुभूयते ॥ १०३ ॥ (६/१-३६-२४)
अपि राज्यादपि स्वर्गादपीन्दरोपि माधवात् ।
अपि कान्तासमासङ्गान्नैराश्यं परमं सुखम् ॥ १०४ ॥ (५-७४-४४)
यत्र नाभ्युदितं चित्तं तत्तत्सुखमकृत्रिमम् ।
न स्वर्गादौ सम्भवति मरौ हिमग्रहं यथा ॥ १०५ ॥ (६/१-४४-२६)
क्षणं वर्षसहस्रं वा तत्र लब्ध्वा स्थितिं मनः ।
रतिमेति न भोगौघे दृष्टस्वर्ग इवाननौ ॥ १०६ ॥ (५-५४-६९)

बन्धमोक्षौ :—

वासनानातन्तुबद्धा ये आशापाशवशीकृताः ।
वश्यतां यान्ति ते लोके रज्जुबद्धाः खगा इव ॥१०७॥ (४-२७-१८)
अनन्तस्याप्रमेयस्य येनेयत्ता प्रकल्पिता ।
आत्मनस्तस्य तेनात्मा स्वात्मनैव वशीकृतः ॥ १०८ ॥ (४-२७-२३)
ब्रह्मणो व्यतिरिक्तत्वं ब्रह्मार्णवगता अपि ।
भावयन्तो विमुह्यन्ति भीमासु भवभूमिषु ॥ १०९ ॥ (४-१२-३)
हेतुर्विहरणे तेषामात्मविस्मरणादृते ।
न कश्चिल्लक्ष्यते साधो जन्मान्तरफलप्रदः ॥ ११० ॥ (३-९५-१४)
अहमित्येव संकल्पो बन्धायातिविनाशिने ।
नाहमित्येव संकल्पो मोक्षाय विमलात्मने ॥ १११ ॥ (६/१-९९-११)
अपरिज्ञात आत्मैव भ्रमतां समुपागतः ।
ज्ञात आत्मत्वमायाति सीमान्तः सर्वसंविदाम् ॥ ११२ ॥ (६/१-१०-४)
अज्ञानस्य महाग्रन्थेर्मिथ्यावेद्यात्मनोऽसतः ।
अहमित्यर्थरूपस्य भेदो मोक्ष इति स्मृतः ॥ ११३ ॥ (६/१-२०-१७)

मोक्षोपायः :—

ज्ञानयुक्तिप्लवेनैव संसाराब्धिं सुदुस्तरम् ।
महाधियः समुत्तीर्णा निमेषेण रघूद्वह ॥ ११४ ॥ (२-११-३६)
न तीर्थेन न दानेन न स्नानेन न विद्यया ।
न ध्यानेन न योगेन न तपोभिर्नचाध्वरैः ॥ ११५ ॥ (६/२-१७४-२४)
आत्मैव ह्यात्मनो बन्धुरात्मैव रिपुरात्मनः ।
आत्मात्मना न चेत्त्रातस्तदुपायोऽस्ति नेतरः ॥११६॥ (६/२-१६२-१८)
यद्यदासाद्यते किञ्चित्केनचित्क्वचिदेव हि ।
स्वशक्तिसंप्रवृत्त्या तल्लभ्यते नान्यतः क्वचित् ॥ ११७ ॥ (५-४३-१३)
सर्वेषामुत्तमस्थानानां सर्वासां चिरसंपदाम् ।
स्वमनोनिग्रहो भूमिर्भूमिः शस्यश्रियामिव ॥ ११८ ॥ (५-४३-३५)

क्रियते माधवादीनां प्रणयप्रार्थना स्वयम् ।
तथैव क्रियते कस्मान्न स्वकस्यैव चेतसः ॥ ११९ ॥ (५-४३-२५)
सर्वस्यैव जनस्यास्य विष्णुरभ्यन्तरे स्थितः ।
तं परित्यज्य ये यान्ति बहिर्विष्णुं नराधमाः ॥ १२० ॥ (५-४३-२६)
गुरुश्चेदुद्धरत्यज्ञमात्मीयात्पौरुषादृते ।
उष्ट्रं दान्तं बलीवर्दं तत्कस्मान्नोद्धरत्यसौ ॥ १२१ ॥ (५-४३-१६)
मूलं स्वकर्मणः संविन्मनसो वासनात्मनः । (६/२-२-४३)
त्यागो हि कर्मणां तस्मादादेहं नोपपद्यते ॥ १२२ ॥ (६/२-२-४२)

ज्ञानसिद्धिः :—

व्याचष्टे यः पठति च शास्त्रं भोगाय शिल्पिवत् ।
यतते न त्वनुष्ठाने ज्ञानबन्धुः स उच्यते ॥ १२३ ॥ (६/२-२१-३)
जन्मान्तरशताभ्यस्ता राम संसारसंस्थितिः ।
सा चिराभ्यासयोगेन विना न क्षीयते क्वचित् ॥ १२४ ॥ (५-९२-३२)
एकतत्त्वघनाभ्यासः प्राणानां विलयस्तथा ।
मनोविनिग्रहश्चेति मोक्षशब्दार्थसंग्रहः ॥ १२५ ॥ (६/१-६९-२७)
त्रिष्वेतेषु प्रयोगेषु मनःप्रशमनं वरम् ।
साध्यं विद्धि तदेवाशु यथा भवति तच्छिवम् ॥१२६॥ (६/१-६९-२९)
वैराग्यात्कारणाभ्यासाद्युक्तितो व्यसनक्षयात् ।
परमार्थावबोधाच्च रोध्यन्ते प्राणवायवः ॥ १२७ ॥ (५-१३-८५)
चित्तं नाभिः किलास्येह मायाचक्रस्य सर्वतः ।
स्थीयते चेत्तदाक्रम्य तन्न किञ्चित्प्रबाधते ॥ १२८ ॥ (५-४९-४०)
मन एव विचारेण मन्ये विलयमेष्यति ।
मनोविलयमात्रेण ततः श्रेयो भविष्यति ॥ १२९ ॥ (३-९७-१०)
वासनैव महाराज स्वरूपं विद्धि चेतसः ।
चित्तशब्दस्तु पर्यायो वासनाया उदाहृतः ॥ १३० ॥ (६/१-९४-५)

सप्त ज्ञानभूमयः :—

अवबोधं विदुर्ज्ञानं तदिदं सप्तभूमिकम् ।

मुक्तिस्तु ज्ञेयमित्युक्तं भूमिकासप्तकात्परम् ॥ १३१ ॥ (३-११८-३)
ज्ञानभूमिः शुभेच्छाख्या प्रथमा समुदाहृता ।
विचारणा द्वितीया तु तृतीया तनुमानसा ॥ १३२ ॥ (३-११८-५)
सत्त्वापत्तिश्चतुर्थी स्यात्ततोऽसंसक्तिनामिका ।
पदार्थाभावनी षष्ठी सप्तमी तुर्यगा स्मृता ॥ १३३ ॥ (३-११८-६)

कर्मपाशोच्छेदः :—

न स शैलो न तद्व्योम न सोऽब्धिश्चन विष्टपम् ।
अस्ति यत्र फलं नास्ति कृतानामात्मकर्मणाम् ॥ १३४ ॥ (३-९५-३३)
कर्मबीजं मनस्पन्दः कथ्यतेऽथानुभूयते ।
क्रियास्तु विविधास्तस्य शाखाश्चित्रफलास्तरोः ॥१३५॥ (३-९६-११)
अकारणमुपायान्ति सर्वे जीवाः परात्पदात् । (६/१-१२४-४)
पश्चात्तेषां स्वकर्माणि कारणं सुखदुःखयोः ॥ १३६ ॥ (६/१-१२४-५)
सर्वा हि वासनाभावे प्रयान्त्यफलतां क्रियाः ।
अशुभाः फलवन्त्योऽपि सेकाभावे लता इव ॥१३७॥ (६/१-८७-१९)
समया स्वच्छया बुद्ध्या सततं निर्विकारया ।
यथा यत्क्रियते राम तददोषाय सर्वदा ॥ १३८ ॥ (६/२-१९९-७)

आत्मानुभवः :—

संसारवासनाजाले खगजाल इवाखुना ।
त्रोटिते हृदयग्रन्थौ श्लथे वैराग्यरंहसा ॥ १३९ ॥ (४-२२-७)
कातकं फलमासाद्य यथा वारि प्रसीदति ।
तथा विज्ञानवशतः स्वभावः संप्रसीदति ॥ १४० ॥ (४-२२-८)

जीवन्मुक्तलक्षणानि :—

नालम्बते रसिकतां न च नीरसतां क्वचित् ।
नार्थेषु विचरत्यर्थी वीतरागः सरागवत् ॥ १४१ ॥ (६/२-१०२-१३)
मनोज्ञमधुराचाराः प्रियपेशलवादिनः । (६/२-९८-३)
विवेचितारः कार्याणां निर्णेतारः क्षणादपि ॥ १४२ ॥ (६/२-९८-४

उपेक्षते न संप्राप्तं नाप्राप्तमभिवाञ्छति ।
सोम्यसौम्यो भवत्यन्तः शीतलः सर्ववृत्तिषु ॥१४३॥ (६/२-४५-१०)
अनुद्वेगकराचारा बान्धवा नागरा इव ।
बहिः सर्वसमाचारा अन्तः सर्वार्थशीतलाः ॥ १४४ ॥ (६/२-९८-५)
वर्णधर्माश्रमाचारशास्त्रयन्त्रणयोज्झितः ।
निर्गच्छति जगज्जालात्पञ्जरादिव केसरी ॥ १४५ ॥ (६/१-१२२-२)
न बिभेति न वादत्ते वैवश्यं न च दीनताम् ।
समः स्वस्थमना मौनी धीरस्तिष्ठति शैलवत् ॥ १४६ ॥ (५-९३-५५)
अनुबन्धपरे जन्तावसंसक्तेन चेतसा ।
भक्ते भक्तसमाचारः शठे शठ इव स्थितः ॥ १४७ ॥ (५-७७-१३)
बालो बालेषु वृद्धेषु वृद्धो धीरेषु धैर्यवान् ।
युवा यौवनवृत्तेषु दुःखेष्वनुदुखितः ॥ १४८ ॥ (५-७७-१४)
अयत्नोपनतं सर्वं लीलयाऽसक्तमानसः ।
भुंक्ते भोगभरं प्राज्ञस्त्वालोकमिव लोचनम् ॥ १४९ ॥ (५-७४-६३)
न त्यजन्ति न वाञ्छन्ति व्यवहारं जगद्गतम् ।
सर्वमेवानुवर्तन्ते पारावारविदो जनाः ॥ १५० ॥ (४-४६-२६)
परिस्फुरति यस्यान्तर्नित्यं सत्त्वचमत्कृतिः । (४-३२-३८)
ब्राह्ममण्डमिवाखण्डं लोकेशाः पालयन्ति तम् ॥ १५१ ॥ (४-३२-३९)
बलं बुद्धिश्च तेजश्च दृष्टतत्त्वस्य वर्द्धते ।
सवसन्तस्य वृक्षस्य सौन्दर्याद्या गुणा इव ॥ १५२ ॥ (५-७६-२०)

कुलस्त्रीणां महत्त्वम् :—

मोहादनादिगहनादनन्तगहनादपि ।
पतितं व्यवसायिन्यस्तारयन्ति कुलस्त्रियः ॥१५३॥ (६/१-१०९-२६)
शास्त्रार्थगुरुमन्त्रादि तथा नोत्तरणक्षमम् ।
यथैताः स्नेहशालिन्यो भर्तृणां कुलयोषितः ॥१५४॥ (६/१-१०९-२७)
सखा भ्राता सुहृद्भृत्यो गुरुर्मित्रं धनं सुखम् ।
शास्त्रमायतनं दासः सर्वं भर्तुः कुलाङ्गनाः ॥१५५॥ (६/१-१०९-२८)

सर्वबन्धुत्वम् :—

अयं बन्धुरयं नेति गणना लघुचेतसाम् ।
उदारचरितानां तु विगतावरणैव धीः ॥ १५६॥ (५-१८-६१)
एकत्वे विद्यमानस्य सर्वगस्य किलात्मनः ।
अयं बन्धुः परश्चायमित्यसौ कलना कुतः ॥१५७॥ (५-२०-४)
सर्वा एव हि ते भूतजातयो राम बन्धवः ।
अत्यन्तासंयुता एतास्तव राम न काश्चन ॥ १५८ ॥ (५-१८-४६)

सर्वधर्मैकता :—

सर्वैरेव च गन्तव्यं तैः पदं पारमार्थिकम् ।
विचित्रं देशकालोत्थैः पुरमेकमिवाध्वगैः ॥ १५९ ॥ (३-९६-५१)
अज्ञानात्परमार्थस्य विपरीतावबोधतः ।
केवलं विवदन्त्येते विकल्पैरारुरुक्षवः ॥ १६० ॥ (३-९६-५२)
स्वमार्गमभिशंसन्ति वादिनश्चित्रया दृशा ।
विचित्रदेशकालोत्था मार्गं स्वं पथिका इव ॥ १६१ ॥ (३-५६-५३)

युक्तियुक्तशास्त्रस्यैवोपादेयता :—

युक्तियुक्तमुपादेयं वचनं बालकादपि ।
अन्यत्तृणमिव त्याज्यमप्युक्तं पद्मजन्मना ॥ १६२ ॥ (२-१८-३)
योऽस्मत्तातस्य कूपोऽयमिति कौपं पिबत्यपः ।
त्यक्त्वा गाङ्गं पुरःस्थं तं को नाशास्त्यतिरागिणम् ॥१६३॥ (२-१८-४)
अपि पौरुषमादेयं शास्त्रं चेद्युक्तिबोधकम् ।
अन्यत्वार्षमपि त्याज्यं भाव्यं न्याय्यैकसेविना ॥१६४॥ (२-१८-२)

योगवासिष्ठमाहात्म्यम् :—

एतच्छास्त्रघनाभ्यासात्पौनःपुन्येन वीक्षणात् (२-१८-३६)
बोधस्यापि परं बोधं बुद्धिरेति न संशयः ॥ १६५ ॥ (३-८-१३)
परा नागरतोदेति महत्वगुणशालिनी । (२-१८-८)
जीवन्मुक्तत्वमस्मिंस्तु श्रुतेऽनुभूयते ॥ १६६ ॥ (३-८-१५)

इति श्रीवासिष्ठदर्शनसारः ।

श्री वासिष्ठदर्शनसार

संसार की निःसारता :—

आयु अत्यन्त चपल है, मृत्यु सर्वथा क्रूर है; युवा अवस्था अत्यन्त ही चञ्चल है; और बाल्यावस्था अज्ञान में ही नष्ट हो जाती है ॥ १ ॥ सब लोग काल से कलङ्कित हो रहे हैं। सब बन्धु-जन संसार की बेड़ियाँ हैं; जितने भोग हैं वे सब महारोग हैं; और तृष्णा केवल मृगतृष्णा है ॥ २ ॥ अपनी इन्द्रियाँ ही अपने शत्रु हैं। सत्य भी असत्यता को प्राप्त हो गया है; आत्मा ही आत्मा का हनन करता है और मन ही मन का दुश्मन हो रहा है ॥ ३ ॥ सारे भाव आने और जाने वाले अर्थात् उत्पन्न और नष्ट होने वाले हैं। विषयों की भावना ही संसार से सबको बाँधती है। न जाने ये सब प्राणी कहाँ ले जाये जा रहे हैं ॥ ४ ॥ सब मनुष्य मोह के वशीभूत हुए, दुःखदायी आशाओं की फाँसी में बँधे हुए, और दोषरूपी झाड़ों में अटके हुए मृगों के समान, जीवन-रूपी जङ्गल में भटक रहे हैं ॥ ५ ॥ ऐसी कौनसी दृष्टि है जो निर्दोष हो? ऐसी कौनसी दिशा है जिसमें दुःख की अग्नि से प्राणी न जल रहे हों? ऐसी कौनसी उत्पन्न वस्तु है जो नश्वर न हो? ऐसा कौनसा कार्य है जिसमें माया (धोखा) न हो? ॥ ६ ॥

जिज्ञासा :—

इसलिये हे साधो! आयास-रहित, उपाधि-रहित, भ्रम-रहित, वह कौनसी सत्य स्थिति है जिसमें शोक न हो? ॥ ७ ॥ कौनसा ऐसा उपाय है, कौनसा ऐसा मार्ग है, कौनसा ऐसा विचार है, कौनसा ऐसा आश्रय है कि जिसके द्वारा यह जीवन-रूपी जङ्गल दुःखदायी न हो? ॥ ८ ॥

अज्ञानी को ही दुःख होता है :—

यह संसाररूपी प्रवाह अज्ञानी की ही मूर्खता से चल रहा है। अज्ञानी को ही घोर दुःख-सुख होते हैं ॥ ९ ॥

ज्ञान द्वारा ही दुःख से मुक्ति होती है :—

जिस प्रकार वर्षा से भीगे हुए बन को अग्नि की ज्वालाएँ नहीं जला सकतीं, उसी प्रकार मानसिक दुःख भी ज्ञानी को, जिसने जो कुछ जानने योग्य है जान लिया है और युक्त दृष्टि प्राप्त कर ली है, वेदना नहीं दे सकते ॥ १० ॥

पुरुषार्थ-महिमा :—

यहाँ पर (संसार में) सब दुःखों का क्षय करने के लिये पुरुषार्थ (मनुष्य के यत्न) के अतिरिक्त दूसरा कोई मार्ग नहीं है ॥ ११ ॥ जो जिस पदार्थ के पाने की इच्छा करता है और उसको प्राप्त करने के लिये क्रमशः यत्न करता है, वह उसको अवश्य ही प्राप्त कर लेता है, यदि बीचमें प्रयत्न को न छोड़ दे ॥ १२ ॥ यहाँ पर चुपचाप बैठे रहने से कुछ प्राप्त नहीं होता, जो जो जैसा जैसा यत्न करता है वैसा वैसा ही फल पाता है ॥ १३ ॥ जो उद्योग को छोड़ कर भाग्य (तकदीर) के ऊपर भरोसा करते हैं वे अपने ही दुश्मन हैं और धर्म, अर्थ और काम सब को नष्ट कर देते हैं ॥ १४ ॥ दैव (भाग्य) कभी कुछ नहीं करता, यह केवल कल्पना मात्र है कि दैव ही सब कुछ करता है। दैव मूर्ख लोगों की कल्पना है; इस कल्पना के भरोसे रह कर वे नाश को प्राप्त होते हैं ॥ १५ ॥ फल देने वाले पुरुषार्थ द्वारा शुभाशुभ अर्थ प्राप्तिरूप फलसिद्धि का नाम ही दैव है ॥ १६ ॥ पूर्वकृत कर्म (पुरुषार्थ) के अतिरिक्त दैव और कोई वस्तु नहीं है; पूर्वकृत पुरुषार्थ ही का नाम दैव है ॥ १७ ॥ दोनों पुरुषार्थ (पूर्वकृत जिसका नाम दैव है और वर्तमान काल का पुरुषार्थ) दो मेढ़ों के समान एक दूसरे से लड़ते हैं, जो उनमें अधिक बल वाला होता है वही विजय पाता है ॥ १८ ॥

आलस्य की निन्दा :—

यदि जगत् में आलस्यरूपी अनर्थ न होता तो कौन धनी और विद्वान् न होता। आलस्य के कारण ही यह समुद्र पर्यन्त पृथ्वी निर्धन और मूर्ख (मनुष्य के रूप में पशु) लोगों से भरी पड़ी है ॥ १९ ॥

मुमुक्षु के गुण :—

शम, सन्तोष, साधुसङ्ग और विचार ये चार संसारसमुद्र से मनुष्य के पार उतरने के उपाय हैं ॥ २० ॥

अनुभव ही प्रमाण है :—

जैसे समुद्र सब जलों का अन्तिम स्थान है वैसे ही सब प्रमाणों का आधार प्रमाण एक प्रत्यक्ष ही यहाँ पर माना गया है, उसको सुनो ॥२१॥ आत्मा का ज्ञान न अनुमान से होता है और न आप्तवचन (शब्द) से। आत्मा का पूर्णतया और सर्व प्रकार से प्रत्यक्ष सदा स्वानुभूति द्वारा होता है ॥ २२ ॥

सम्बन्ध से अद्वैत सिद्ध है :—

असमान वस्तुओं में कभी सम्बन्ध नहीं हो सकता और सम्बन्ध के बिना एक वस्तु को दूसरी वस्तु का ज्ञान नहीं हो सकता ॥२३॥

दृश्य पदार्थ बोध्य-रूप ही हैं :—

यदि द्रष्टा और दृश्य चित्स्वरूप में एक न हों तो जिस प्रकार पत्थर गन्ने के मिठास से अनभिज्ञ रहता है, उसी प्रकार द्रष्टा को भी दृश्य का ज्ञान नहीं हो सकता ॥ २४ ॥

संसार के सब पदार्थ कल्पनामय हैं:—

मनन (मन के कार्य) के अतिरिक्त संसार कुछ नहीं है। तीनों जगत् मन के मनन से ही निर्मित हैं। चित्त अपने भीतर इस सारे संसार को संकल्प के रूप में रचता है ॥ २५ ॥

जाग्रत् और स्वप्न का अभेद :—

जाग्रत् और स्वप्न में इसके सिवाय कि एक स्थिर अनुभव का नाम है और दूसरा अस्थिर का, और कोई भेद नहीं है। सदा और सर्वत्र दोनों दशाओं का अनुभव समान है ॥ २६ ॥ स्वप्न के समय स्वप्न भी स्थिर रहने के कारण जाग्रत् ही प्रतीत होता है। जाग्रत् भी अस्थिर रूप से जाने जाने पर स्वप्न ही प्रतीत होने लगता है ॥ २७ ॥

प्रत्येक जीव में विश्व का स्वप्न होता है :—

प्रत्येक जीव को पृथक् पृथक् जगद्भ्रम होता है, और जिसको जो अनुभव होता है वह उसके अतिरिक्त और कुछ नहीं जानता ॥ २८ ॥

सृष्टि के आरम्भ में ब्रह्मा ने इस जगत् को रचा :—

यह सबसे प्रथम उत्पन्न हुआ ब्रह्मा (प्रजापति) जैसा जैसा संकल्प करता है वैसी वैसी ही सृष्टि होती चली जाती है ॥ २९ ॥

बाह्यार्थवाद और विज्ञानवाद की एकता :—

जैसा यह विस्तृत जगत् विराट् आत्मा (ब्रह्मा) में है वैसा ही अणुमात्र में भी है ॥ ३० ॥ सबसे पहिला स्पन्दन पदार्थों का बिम्ब है और अभी तक उसी प्रकार मौजूद है। हमारा अपना जगत् इसी का प्रतिबिम्ब है ॥ ३१ ॥ महाचिति के आभास होने के कारण, महा नियति द्वारा नियंत्रित होने के कारण, एक दूसरे में प्रतिबिम्बित होने से सब प्राणी एक दूसरे को देखते हैं ॥ ३२ ॥

संकल्पित पदार्थ में भी संकल्प करने की शक्ति होती है :—

प्रत्येक दृश्य-पदार्थ स्वयं इस प्रकार जीव हो जाता है जैसे गर्मी की मौसम में प्राणियों के शरीर के मैल और पसीने से उत्पन्न हुई वस्तुएँ स्वयं प्राणी बन जाती हैं ॥ ३३ ॥

सृष्टि के भीतर अनन्त सृष्टियों की परम्परा :—

प्रत्येक सृष्टि के भीतर नाना प्रकार की अनेक दूसरी सृष्टियाँ हैं; उनके भीतर और दूसरी; उनके भीतर और अनेक; इस प्रकार यह सिलसिला केले के तने की भाँति चलता ही रहता है ॥ ३४ ॥

परस्पर अदृष्ट अनन्त सृष्टियाँ :—

प्रत्येक जीव के भीतर बहुत सी नाना प्रकार की एक दूसरी के प्रति अज्ञात सृष्टियाँ उदय हो रही हैं ॥ ३५ ॥

सब कुछ सदा सब जगह है :—

सब कुछ सभी स्थान पर सदा ही सब रूप वाले (ब्रह्म) में है। परब्रह्म में सब पदार्थ सर्व रूप से सर्वदा सब जगह हैं ॥ ३६ ॥

जगत् अनन्त हैं :—

इस ब्रह्मरूपी आकाश में अनन्त प्रकार के अनन्त जगत् इस प्रकार उत्पन्न और नष्ट होते रहते हैं जैसे कि समुद्र में लहरें ॥ ३७ ॥

सृष्टि और प्रलय का बार २ होना :—

जैसे चैत्र के महीने में नये अङ्कुर उत्पन्न होते हैं और ग्रीष्म ऋतु में सब रस सूख जाते हैं उसी प्रकार जीवगण उत्पन्न होते हैं और जहाँ से उत्पन्न हुए थे उसी में लय को प्राप्त हो जाते हैं ॥ ३८ ॥

तीन आकाश :—

आकाश, चित्ताकाश और चिदाकाश—ये तीन आकाश (सर्व व्यापक पदार्थ) हैं। इनमें चिदाकाश सबसे सूक्ष्म है ॥ ३९ ॥

मन का रूप :—

अनन्त, सर्वशक्तियुक्त, महान् आत्मा के सङ्कल्प शक्ति द्वारा रचे हुए रूप का नाम मन है ॥ ४० ॥

मन और ब्रह्म में भेद :—

चेत्य (दृश्य) से रहित चित् (आत्मा) सनातन ब्रह्म है। वही चित् (आत्मा) चेत्य (दृश्य) युक्त होने पर मन कहलाता है ॥ ४१ ॥

मन के रूप और नामः —

जैसे एक ही नट (नाटक का पात्र) अनेक रूप धारण कर लेता है वैसे ही भिन्न २ कामों को करते समय मन भी अनेक नाम और रूपों को धारणकर लेता है ॥ ४२ ॥ नाना प्रकार की क्रियायें करते समय मन के अनेक नाम होते हैं—कभी यह जीव कहलाता है, कभी वासना और कभी कर्म इत्यादि ॥ ४३ ॥

जीवों का बन्धन अपने ही संकल्प से है :—

अपनी वासनाओं के द्वारा प्राप्त दशा से वशीभूत होने के कारण जीव नाना प्रकार के बन्धनों में बँधे हुए हैं ॥ ४४ ॥

जीव असंख्य हैं :—

इस प्रकार संसार की भावना से युक्त, चिति के रूपान्तर जीव, कल्पित आकार वाले ब्रह्मा से, लाखों और करोड़ों की संख्या में उत्पन्न हुए ॥ ४५ ॥ पहिले भी ये जीव असंख्य तादाद में पैदा हुए, और अब भी अनगिनित उत्पन्न होते हैं। झरने से झरते हुए जल के कणों की तरह आगे भी असंख्य जीव पैदा होंगे ॥ ४६ ॥

मन का महत्व :—

जीव सङ्कल्परूप है। यह हृदय में जो कुछ संकल्प करता है वह शीघ्र ही उसी रूप से बाहर (बाह्य जागत्) में प्रकट होता है ॥ ४७ ॥ जीव आप ही अपने सभी अभीष्टों को शीघ्र अपनी शक्ति से सम्पादित कर लेता है। प्रत्येक जीव में चित्-शक्ति (आत्मा की अनन्त और अपार शक्ति) वर्त्तमान है ॥ ४८ ॥ जो जो जिस जिस वस्तु की जब जब जैसी जैसी कल्पना करता है सो सो उस उस वस्तु का उस उस समय उसी प्रकार अनुभव करता है ॥ ४९ ॥ निर्मल तथा सात्विक मन जिस वस्तु में जैसी भावना करता है, वह वस्तु शीघ्र ही उसी रूप में परिणत हो जाती है, जैसे कि जल आवर्त रूप में ॥ ५० ॥ यत्न नाम वाले अपने ही पुरुषार्थ से, जिसका नाम दृढ़ अभ्यास है, मनुष्य को संसार में कामयाबी होतीहै; किसी दूसरे साधन से नहीं ॥ ५१ ॥ मन की मूर्खता से दुःख पहाड़ की चोटी की नाईं बढ़ते हैं और मन के बश में होते ही दुःखों का इस प्रकार नाश हो जाता है जैसे कि सूर्य के उदय होने पर पाले का ॥ ५२ ॥ जैसे रेशम का कीड़ा अपने रहने के लिये अपने आपही अपना कोश तैयार कर लेता है वैसे ही मन ने भी यह शरीर अपनी वासनाओं की पूर्ति करने के लिये बनाया है ॥ ५३ ॥ अपने

भीतर ही यदि शान्ति प्राप्त हो गई, तो सारा संसार शान्त दिखाई पड़ने लगता है। जो अपने भीतर ही तृष्णा की आग से जल रहा हो उसके लिये सारे संसार में आग सी लगी रहती है ॥ ५४ ॥ मन के पूर्ण होने पर सारा संसार अमृत से भरपूर दिखाई पड़ता है, जैसे कि जूता पहने हुए पुरुष के लिये समस्त पृथ्वी चमड़े से ढकी हुई सी प्रतीत होती है ॥५५॥ हे राघव! इस भ्रम पैदा करने वाले, घूमने वाले, संसाररूपी मायाचक्र की नाभि चित्त है ॥ ५६ ॥ इस नाभि को बुद्धि और पुरुषार्थ द्वारा ज़ोर से पकड़ कर रोक लेने से मायाचक्र की गति रुक जाती है ॥ ५७ ॥

मैं कौन हूँ ? :—

फूलों में मैं ख़ुशबू हूँ, मैं फूल पत्तियों का सौन्दर्य हूँ। सुन्दर वस्तुओं की रूप कला मैं हूँ; और सब रूपों में मैं अनुभव हूँ ॥ ५८ ॥ जो यह समझता है कि "मैं चित्त नहीं हूँ, मैं वह आत्मा हूँ जिसमें जगत् की सारी वस्तुएँ इस प्रकार पिरोई हुई हैं जैसे कि माला के तागे में उसके मोती," वही ठीक समझता है ॥ ५९ ॥ जो यह समझता है कि जैसे तरङ्ग समुद्र का एक क्षुद्र अङ्ग है वैसे ही तीनों लोकों में जो कुछ है वह मेरा ही अङ्ग है" वही ठीक समझता है ॥ ६० ॥

मौत :—

ऐसा कहना कि मरा हुआ प्राणी नष्ट हो गया है बिल्कुल झूठ है। वह तो मरने पर दूसरे देश और काल में दूसरी सृष्टि का अनुभव करने लगता है ॥ ६१ ॥ मिथ्या मौत की मूर्छा का कुछ देर तक अनुभव करके, पूर्व अवस्था को भूल कर, जीव दूसरी अवस्था का अनुभव करने लगता है ॥ ६२ ॥ जहाँ पर यह प्राणी मरता है उसी स्थान पर शीघ्र ही इसी प्रकार से स्थित दूसरे जगत् का अनुभव करता है ॥ ६३ ॥ जैसे पक्षी एक वृक्ष से उड़कर दूसरे वृक्ष पर चले जाते हैं उसी प्रकार सैकड़ों आशारूपी फाँसों में जकड़े हुए, वासनाओं को हृदय में धारण किये हुए, जीव एक शरीर से दूसरे शरीर में जाते हैं ॥ ६४ ॥ अज्ञानी

जीव जब तक अपने शुद्ध आत्मा का दर्शन नहीं कर लेते तब तक जल में भँवरों के समान भ्रमण करते रहते हैं ॥ ६५ ॥ चेतन पुरुष न कहीं मरता है और न उत्पन्न होता है। केवल स्वप्न-भ्रम की तरह इस जगत् के भ्रम का अनुभव करता है ॥ ६६ ॥ मनुष्यों की आयु के अधिक और कम होने में देश, काल, क्रिया और द्रव्यों की तथा उनके किये हुए कर्मों की शुद्धि और अशुद्धि ही कारण होते हैं ॥ ६७ ॥

ब्रह्मा :—

सृष्टि के आदि में स्वप्नपुरुष की नाईं जो आदि प्रजापति (प्रथम सृष्टिकर्ता ब्रह्मा) उत्पन्न हुआ था वह अब भी स्थित है ॥६८॥ मन ब्रह्मा का स्वरूप है और ब्रह्मा मन का स्वरूप है। मन का रूप धारण करके ही ब्रह्मा सृष्टि उत्पन्न करता है ॥ ६९ ॥ देश, काल आदि से अपरिमित आत्मतत्त्व अपनी ही शक्ति से लीला द्वारा देश और काल से परिमित रूप को धारण कर लेता है ॥ ७० ॥ निज स्वभाव से प्रेरित होकर वह स्वयं ही यह भावना करता है कि मैं दूसरा हूँ। और इस भावना के कारण वह स्वयं कल्पित अन्यता को प्राप्त होता है ॥ ७१ ॥ इस स्वयंभू (ब्रह्मा) का शरीर सूक्ष्म ही है; स्थूल नहीं है ॥ ७२ ॥ यह जगत् ब्रह्मा का आकार धारण करने वाले मन नामक जीव (ब्रह्मा) का मनोराज्य (कल्पना) है, किन्तु सत्य प्रतीत होता है ॥ ७३ ॥

शक्ति :—

सब का ईश्वर (नियन्ता) ब्रह्म सब शक्तियों से सम्पन्न है। वह जिस शक्ति को चाहे जहाँ पर प्रकट कर सकता है ॥ ७४ ॥ जैसे शरीरधारी मनुष्य की इच्छा कल्पना के नगर की रचना कर लेती है वैसे ही भगवान् की स्पन्दशक्तिरूपिणी इच्छा इस दृश्य जगत् की रचना करती है ॥ ७५ ॥ परमेश्वर (शिव) की वह स्वाभाविक स्पन्दशक्ति

प्रकृति कहलाती है और वही जगन्माया (जगत् को रचने वाली) के नाम से भी प्रसिद्ध है ॥७६॥ जिस प्रकार चेतन मकड़ी से जड़ जाले की उत्पत्ति होती है उसी प्रकार नित्य ज्ञानस्वरूप पुरुष (ब्रह्म) से प्रकृति उत्पन्न होती है ॥७७॥ जिस प्रकार वायु और उसका चलना और अग्नि तथा उसकी उष्णता एक ही हैं, उसी प्रकार चिन्मात्र (ब्रह्म) तथा उसकी स्पन्दनशक्ति एक ही हैं ॥ ७८ ॥

परम ब्रह्म :—

ब्रह्म वह परम तत्त्व है जिसमें सब कुछ है, जो सब ओर है, जो पूर्ण रूप से सब कुछ है, जो कि सदा और सब जगह पूर्ण रूप से स्थित है ॥७९॥ ब्रह्म केवल उसके जानने वाले के अनुभव में ही आ सकता है, उसका वर्णन नहीं हो सकता। वह अवाच्य है (शब्दों द्वारा उसका वर्णन नहीं हो सकता) अनभिव्यक्त है (किसी प्रकार उसको प्रकट नहीं कर सकते), इन्द्रियों से परे है (अर्थात् इन्द्रियों द्वारा उसका ज्ञान नहीं हो सकता), और उसको कोई विशेष नाम नहीं दिया जा सकता ॥८०॥ जैसे बादल से वर्षा की बूँदें गिरती हैं वैसे ही उस अक्षय और पूर्ण अमृत से नाना प्रकार के असार संसारों के दृश्य उदय होते हैं ॥८१॥ ब्रह्म वह निर्विकार चिदाकाश है जिससे द्रष्टा, दर्शन और दृश्य तीनों का उदय होता है और जिसमें इनका अस्त भी होता है ॥ ८२ ॥ परमात्मा वह ज्ञानरूपी महासमुद्र है जिसमें यथास्थित संसार का अत्यन्त अभाव है ॥ ८३ ॥ जो शून्य होते हुए भी अशून्य के समान है; जिसमें जगत् वर्तमान रहता हुआ भी शून्य है; जो सृष्टिसमूह के होते हुए भी शून्य है; वह परमात्मा का स्वरूप है ॥ ८४ ॥ वह न सत् है न असत्; न दोनों का मध्य; वह कुछ भी नहीं है तो भी सब कुछ है, वह मन और वचन में आने वाली कोई वस्तु नहीं है; वह शून्य से भी शून्य और सुख से भी अधिक सुखरूप (अर्थात् परमानन्द) है ॥ ८५ ॥

विकास :—

ब्रह्म की बृंहा (वर्द्धनशक्ति) ही जगत् है और जगत् ब्रह्म का बृंहण है। अनादि और अनन्त ब्रह्म ही समुद्र की नाईं बढ़ रहा है ॥ ८६ ॥ जैसे जल की बूँदें, कण, लहर, तरङ्ग, फेन, भँवर आदि जल में जल ही हैं ॥ ८७ ॥ वैसे ही शरीर, इच्छा, दृश्य जगत्, सृष्टि और प्रलय, भाव की उत्पत्ति, विषय आदि जो कुछ भी जगत में है वह सब ब्रह्म में ब्रह्म ही है ॥ ८८ ॥ जैसे जड़, तने, शाख, पत्तों, बेल, फूल और फलों वाला वृक्ष अपने बीज के भीतर मौजूद रहता है वैसे यह जगत् ब्रह्म में मौजूद रहता है ॥ ८९ ॥ उस चितितत्त्व में, जो कि स्वयं अविभक्त रूप है, नानाता (बहुरूपता) इस प्रकार मौजूद रहती है जैसे कि मोर के अण्डे के रस के भीतर उसकी पूँछ के नाना प्रकार के रङ्ग ॥ ९० ॥ जैसे जल में लहरों के उत्थान और पतन से जल से अन्य कोई रूप-परिवर्त्तन नहीं होता उसी प्रकार सृष्टि और प्रलयों के होने से ब्रह्म का अपना रूप तबदील नहीं होता (ब्रह्म वैसे का वैसा ही रहता है) ॥ ९१ ॥

तादात्म्य :—

जैसे 'कड़ा' शब्द का अर्थ सोने से कोई पृथक् वस्तु नहीं है और जैसे सोना कड़े से कोई पृथक् वस्तु नहीं है वैसे ही जगत् शब्द से कोई परम 'ब्रह्म' से अन्य वस्तु नहीं समझना चाहिये ॥ ९२ ॥ पाताल में, पृथ्वी पर, स्वर्ग में, प्राणियों में और आकाश में जो कुछ दिखाई देता है वह चित्‌रूप परम ब्रह्म ही है; और कुछ भी नहीं ॥ ९३ ॥

जगत् का मिथ्यात्व :—

आदि और अन्त में जो नित्य है वही 'सत्य' है, दूसरा नहीं; जो आदि और अन्त में सत्य है वही वर्त्तमान में भी सत्य है ॥ ९४ ॥ मृगतृष्णा के जल के समान, अनुभव में आये हुए कल्पना-जगत् के समान, यह जगत् सत्य के समान प्रतीत होता हुआ भी अवास्तविक और असत्य

है ॥ ९५ ॥ जब तक अज्ञान है, जब तक ब्रह्मभावना का उदय नहीं हुआ, जब तक जगत् में आस्था है, तभी तक चित्त आदि की कल्पना दृढ़ रहती है ॥ ९६ ॥

परम दृष्टिः—

जगत् नाम की कोई वस्तु ही नहीं है। वास्तव में जगत् है ही नहीं। सब कुछ केवल ब्रह्म ही है ॥ ९७ ॥ अध्यात्म शास्त्रों का सब से ऊँचा सिद्धान्त यही है कि न अविद्या है, न माया है, केवल शान्त ब्रह्म ही सब कुछ है ॥ ९८ ॥ जगत् का ज्ञान होते हुए भी वास्तव में कुछ उत्पन्न नहीं हुआ। शुद्ध, अत्यन्त शून्य, परम आकाश अपने स्वरूप में स्थित है ॥ ९९ ॥

आनन्द :—

सब प्राणी आनन्द के लिये ही यत्न करते हैं, (किन्तु जीवन में आनन्द कहाँ ? क्योंकि) सब सम्पत्ति आपत्ति रूप है और सुख केवल दुःख रूप है ॥ १०० ॥ जैसे अग्नि की ज्वाला के सिर पर धूएँ की कालिमा मौजूद रहती है वैसे ही संसार के सभी सुखों की आशाओं का अन्त दुःख में ही होता है ॥ १०१ ॥ धन और स्त्री पुत्र आदि की वृद्धि होने पर हर्ष का अवसर ही क्या है ? मृगतृष्णा की नदी में यद्यपि बाढ़ भी आजाये तो भी जल की चाहवालों (प्यासों) को क्या आनन्द हो सकता है ॥ १०२ ॥ इच्छा के उदय होने पर जो दुःख होता है वह दुःख नरक में भी नहीं होता, और इच्छा के शान्त होने पर जो सुख होता है वह सुख ब्रह्मलोक में भी नसीब नहीं होता ॥१०३॥ इच्छा रहित होना राज्य से, स्वर्ग से, चन्द्रमा से, भगवान् से, प्रेमिका की प्रीति से भी अधिक सुखदाई है ॥ १०४ ॥ जैसे मरुभूमि में कहीं पर भी बर्फ़ नहीं होता वैसे ही जो अकृत्रिम सुख चित्त (इच्छा, वासना) के न उदय होने से होता है वह स्वर्ग जैसे स्थानों में भी नहीं प्राप्त हो सकता ॥ १०५ ॥ जैसे जिस आदमी ने स्वर्ग का

सुख देख लिया है उसका मन पृथ्वी पर नहीं लग सकता, वैसे ही जिसने कुछ समय के लिये भी आत्मा में स्थिति प्राप्त कर ली है उसका मन भोगों में नहीं लग सकता ॥ १०६ ॥

बन्धन और मोक्ष :—

आशा के फाँसों में बँधे हुए और वासना की रस्सियों से जकड़े हुए जीव संसार में बन्धन को इस प्रकार प्राप्त होते हैं जैसे रस्सी में बँधे हुए पक्षी ॥ १०७ ॥ जिसने अनन्त और अप्रमेय आत्मा को महदूद (परिच्छिन्न) मान लिया है उसने अपने आपको बन्धन में डाल दिया है ॥ १०८ ॥ ब्रह्मरूपी समुद्र में वास करते हुए भी हम लोग यह समझ कर कि हम ब्रह्म से कोई अलग वस्तु हैं—और इस प्रकार की भावना को दृढ़ करके—संसार की भयानक अवस्था में मोह को प्राप्त होते हैं ॥ १०९ ॥ संसार में घूमने और जन्मजन्मान्तर का फल पाने का हेतु जीवों के लिये आत्मा को भूलने के सिवाय कुछ भी नहीं है ॥ ११० ॥ "मैं यह हूँ" इस प्रकार का सङ्कल्प नाशकारी बन्धन में डालने वाला है और "मैं यह नहीं हूँ" इस संकल्प से मोक्ष प्राप्त होता है ॥ १११ ॥ आत्मा के अज्ञान से ही भ्रम उत्पन्न होता और आत्मा के ज्ञान से ही ज्ञान की अन्तिम सीमा की प्राप्ति होती है ॥११२ ॥ मिथ्या ज्ञान से उत्पन्न हुई अज्ञान की झूठी गाँठ, जो अहंभाव के रूप में अनुभूत हो रही है, जब खुल जाती है तब मोक्ष का अनुभव होता है ॥ ११३ ॥

मोक्ष का उपाय :—

बुद्धिमान् लोग दुस्तर संसार-समुद्र से ज्ञान-युक्तिरूपी नौका द्वारा क्षण भर में पार हो जाते हैं ॥ ११४ ॥ तीर्थ से, दानसे, स्नान से, विद्या से, ध्यान से, योग से, तप से और यज्ञ से मुक्ति प्राप्त नहीं होती ॥ ११५ ॥ आत्मा ही आत्मा का बन्धु है; आत्मा ही आत्मा का शत्रु है। यदि आत्मा आत्मा को नहीं बचा सकता तो दूसरा और कोई उपाय नहीं है ॥ ११६ ॥ जो कुछ कहीं पर कोई प्राप्त

करता है, वह अपनी शक्ति के प्रयोग से ही प्राप्त करता है। दूसरे किसी उपाय से किसी को कुछ नहीं मिलता ॥ ११७ ॥ जैसे कि धान्यों के सौन्दर्य की उत्पादक यह पृथ्वी है उसी प्रकार सब उत्तम स्थान और चिरकाल तक स्थिर रहने वाली सम्पदायें मन को वश में करने से ही प्राप्त होती हैं ॥ ११८ ॥ यदि विष्णु आदि देवताओं को प्रसन्न करने का यत्न कर सकते हो तो अपने मन ही को शुद्ध करने का यत्न क्यों नहीं करते ॥ ११९ ॥ सब प्राणियों के हृदय में विष्णु (आत्मा) निवास करते हैं। अपने भीतर रहने वाले विष्णु को छोड़ कर जो लोग विष्णु की तलाश बांहर करते हैं वे अधम हैं ॥ १२० ॥ यदि गुरु आदि किसी व्यक्ति का उसके अपने पुरुषार्थ के बिना ही उद्धार कर सकते हैं तो वे ऊँट, हाथी और बैल का उद्धार क्यों नहीं कर देते ॥ १२१ ॥ कर्म की जड़ वासनात्मक मन की संवित् है। इस लिये शरीर जब तक रहता है तब तक कर्म का त्याग नहीं हो सकता ॥ १२२ ॥

ज्ञान-सिद्धि :—

ज्ञानबन्धु वह है जो शास्त्रों का पठन और चर्चा शिल्पकार की नाईं भोगों को प्राप्त करने के लिये करता है, उनके अनुसार चलने के लिये नहीं ॥ १२३ ॥ सैकड़ों जन्मों में अनुभूत होने के कारण बहुत दृढ़ हुई संसारभावना का क्षय बिना बहुत समय तक (ज्ञान का) अभ्यास और योग किये नहीं होता ॥ १२४ ॥ योग (संसार से पार उतरने की युक्ति) शब्द के तीन अर्थ हैं:—(१) एक तत्त्व का गहरा अभ्यास, (२) प्राणों का निरोध और (३) मन का निग्रह ॥ १२५ ॥ इन तीनों प्रयोगोंमें से मन को शान्त करना सबसे उत्तम है। इसके सिद्ध हो जाने पर शीघ्र ही कल्याण हो जाता है ॥ १२६ ॥ वैराग्य, कारण का अभ्यास, व्यसन-क्षय, और परमार्थ का ज्ञान—इन से प्राण वायु का निरोध होता है ॥ १२७ ॥ इस माया-चक्र की नाभि मन है। यदि उसको ज़ोर से पकड़ कर स्थिर कर दिया जाये तो फिर संसार

दुःख नहीं देता ॥ १२८ ॥ विचार द्वारा मन विलीन हो जाता है, और मन के लय हो जाने पर ही कल्याण होता है ॥ १२९ ॥ महाराज ! वासना को ही चित का स्वरूप जानो। वासना और चित दोनों पर्यायवाची शब्द हैं ॥ १३० ॥

ज्ञान की सात भूमिकायें :—

आत्मा का बोध देने वाले ज्ञान की सात भूमिकायें हैं; मुक्ति इन सातों भूमिकाओं से परे है ॥ १३१ ॥ सात भूमिकायें ये हैं :— १. शुभेच्छा, २. विचारणा, ३. तनुमानसा ॥ १३२ ॥ ४. सत्त्वापत्ति, ५. असंसक्ति, ६. पदार्थाभावनी और ७. तुर्यगा ॥ १३३ ॥

कर्म-बन्धन का कटना :—

संसार में ऐसा कोई स्थान—पहाड़, आकाश, समुद्र, स्वर्ग आदि नहीं है जहाँ पर अपने किये हुए कर्मों का फल न मिलता हो ॥ १३४ ॥ सब कर्मों का बीज मन का स्पन्दन है। यह सुना भी जाता है और अनुभव में भी यही आता है। विविधि प्रकार की क्रियायें जो नाना प्रकार के फल लाती हैं उसकी अनेक शाखायें हैं ॥ १३५ ॥ परम ब्रह्म से सारे जीव बिना किसी कारण (पूर्व कर्म के) आप से आप ही उदय हो जाते हैं। उत्पन्न होने के पीछे उनके अपने कर्म उनके दुःख-सुख के कारण हो जाते हैं ॥ १३६ ॥ वासना के क्षीण हो जाने पर ज्ञानी को अपनी किसी क्रिया का फल नहीं भोगना पड़ता। वासना के अभाव से सब क्रियायें फलरहित हो जाती हैं; चाहे वे अशुभ फल देने वाली ही क्यों न हों—जैसे कि सींचे बिना लता सूख जाती है ॥ १३७ ॥ सम, शुद्ध और विकार-रहित बुद्धि से जो कुछ भी किया जाता है वह कभी दोष नहीं लाता ॥ १३८ ॥

आत्मा का अनुभव :—

जैसे कतक (एक फल का नाम) को पानी में डालते ही पानी निर्मल हो जाता है वैसे ही, पक्षियों के जाल के चूहे द्वारा कट जाने की

नाईं, वैराग्य से संसार की वासनाओं के जाल के कट जाने पर, और हृदय की ग्रन्थियों के ढीला होकर खुल जाने पर, ज्ञान के कारण उस व्यक्ति के भीतर आत्मा का प्रकाश हो जाता है ॥ १३९, १४० ॥

जीवन्मुक्त के लक्षण :—

मुक्त पुरुष को न किसी वस्तु के प्रति रसिकता होती है और न नीरसता। वह विषयों का इच्छुक होकर विषयों में नहीं रमता ॥ १४१ ॥ वे दूसरों के मन के भावों को जान कर लोकप्रिय आचरण करते हैं और प्रिय और मधुर वाणी बोलते हैं। वे क्षण भर में कार्यों का विवेचन और निर्णय कर लेते हैं ॥ १४२ ॥ मुक्त पुरुष प्राप्त वस्तु की उपेक्षा नहीं करता, और अप्राप्त वस्तु की वाञ्छा नहीं करता; सब वृत्तियों में अपने अन्दर शान्त और शीतल रहता है ॥१४३॥ वे नागरिक जनों के समान आचार वाले और सबके बन्धु होते हैं; बाहर से तो वे सब काम करते हुए दिखाई पड़ते हैं लेकिन भीतर सब प्रकार से शान्त रहते हैं ॥१४४॥ मुक्त पुरुष वर्ण, धर्म, आश्रम, आचार और शास्त्रों की यन्त्रणा से बरी होकर जगत् के जञ्जाल से इस प्रकार निकल भागता है जैसे पिञ्जरे से शेर ॥१४५॥ न वह डरता है, न वह विवश और दीन होता है; वह मौनी, सम और स्वस्थ मन होकर पर्वत के समान धीरता से रहता है ॥१४६॥ जैसा अवसर हो उसके अनुसार असक्त मन से वह भक्त के प्रति भक्त का सा, शठ के प्रति शठ का सा ॥१४७॥ बालक के प्रति बालक का सा, वृद्धों के प्रति वृद्धों का सा, धीरों के प्रति धीरता का व्यवहार करता है। यौवन-वृत्तिवालों में वह युवा की नाईं रहता है और दुःखियों को देखकर दुःखी होता है ॥१४८॥ जैसे आँख देखने का आनन्द लेती है वैसे ही वह भी बिना विशेष यत्न किये यथा प्राप्त भोगों को लीला से असक्त मन होकर भोगता रहता है ॥१४९॥ ज्ञानी लोग जगत् के व्यवहार को न त्यागते हैं और न उसकी कामना ही करते हैं। जैसा जैसा अवसर होता है वे वैसा ही व्यवहार करते हैं ॥१५०॥ जिसके भीतर सदा सत्त्व का

प्रकाश रहता है उसकी लोकपाल इस प्रकार रक्षा करते हैं जैसे सारे ब्रह्माण्ड की ॥१५१॥ जैसे वसन्त ऋतु में वृक्षों की सुन्दरता और शोभा आदि गुण बढ़ जाते हैं वैसे ही तत्त्वज्ञान प्राप्त हो जाने पर मनुष्य में बल, बुद्धि और तेज की वृद्धि हो जाती है ॥१५२॥

कुलीन स्त्रियों का महत्व :—

अच्छे कुलों की प्रयत्नशील स्त्रियाँ मनुष्य को अनन्त और अनादि गहरे मोह से पार कर देती हैं ॥ १५३ ॥ शास्त्र, गुरु और मंत्र आदि में से कोई भी संसार से पार उतारने में इतना सहायक नहीं है जितनी कि स्नेह से भरी हुई अच्छे कुलों की स्त्रियाँ अपने पतियों को पार उतारने में सहायक होती हैं ॥ १५४ ॥ कुलीन स्त्रियाँ अपने पति की सखा, बन्धु, सुहृद्, सेवक, गुरु, मित्र, धन, सुख, शास्त्र, मन्दिर, दास आदि सभी कुछ होती हैं ॥ १५५ ॥

सर्व-बन्धुत्व :—

यह क्षुद्रबुद्धि प्राणियों का विचार है कि अमुक व्यक्ति मेरा बन्धु है और अमुक नहीं है। उदारचरित पुरुषों की बुद्धि आवरणरहित होती है अर्थात् उनमें भेद-दृष्टि नहीं होती, वे सब को समान समझते हैं ॥ १५६ ॥ सर्वव्यापी आत्मा की एकता होने से "यह मेरा बन्धु है और वह पराया है" ऐसी कल्पना कैसे हो सकती है ? ॥ १५७ ॥ हे राम ! समस्त प्राणी तुम्हारे बान्धव हैं। तुमसे अलग कोई दूसरे नहीं ॥ १५८ ॥

सब धर्मों की एकता :—

जिस प्रकार बहुत से मुसाफ़िर नाना देशों से चले आये हुए नाना मार्गों द्वारा एक ही नगर को जाते हैं उसी प्रकार सब दर्शन एक ही विचित्र परमार्थ पद को नाना देश और काल में ज्ञात हुए मार्गोंद्वारा प्राप्त करते हैं ॥ १५९ ॥ नाना प्रकार से उस परम पद को पहुँचते हुए वे लोग—परमार्थ का किसी को भी ठीक ज्ञान न होने के कारण, और

उसका विपरीत ज्ञान होने से भी—परस्पर विवाद करते हैं ॥ १६० ॥ जिस् प्रकार बटोही लोग अपने अपने मार्ग को ही सर्वोत्तम समझते हैं, उसी प्रकार वे भी अपने अपने सिद्धान्तों की ही प्रशंसा करते हैं ॥१६१॥

युक्तियुक्त शास्त्र ही उपादेय है :—

बालकद्वारा भी कही हुई युक्तिसंगत बात उपयोगी है परन्तु यदि युक्तिविरुद्ध बात स्वयं ब्रह्मा के मुख से भी निकली हो तथापि तृण के समान त्याज्य है ॥ १६२ ॥ "यह मेरे पिता का कुआँ है" ऐसा सोच कर ही जो सामने मौजूद गंगाजल का परित्याग कर उस कुएँ का जल पीता है उस मूर्ख पर कौन शासन नहीं करता ? अर्थात् वह सबका दास होकर रहता है ॥ १६३ ॥ यदि युक्ति और ज्ञान से भरा हुआ शास्त्र मनुष्यकृत भी हो तो वह उपादेय है ; परन्तु ऋषि-कृत शास्त्र भी युक्तिविरुद्ध होने से केवल एक न्याय को चाहने वाले पुरुष के द्वारा त्याज्य है ॥ १६४ ॥

योगवासिष्ठ माहात्म्य :—

इस शास्त्र के बार २ पढ़ने से और इसमें प्रतिपादित सिद्धान्तों को भली भाँति व्यवहार में लाने से मनुष्य में महान् गुणों वाली नागरिकता का उदय होता है ॥ १६५ ॥ इस ग्रन्थ के श्रवण से बुद्धि में परम ज्ञान का उदय हो जाता है और जीवन्मुक्ति का अनुभव होने लगता है ॥१६६॥

॥ इति ॥

THE ESSENCE OF THE PHILOSOPHY OF VASISTHA

The Hollowness of the World :—

Life is fast fleeting; death is awfully cruel; youth is extremely evanescent. Childhood is given to ignorance (1). Everything is under the sway of death and decay; all relations are chains of bondage; enjoyments are our fatal diseases; and desires are tantalizing mirages (2). Our own senses are our enemies. What is at some time believed to be true soon turns out to be otherwise. The Self kills itself; the mind is its own adversary (3). All things come into existence only to disappear. Desire is a chain that binds us to the world. All creatures are, as it were, being carried away, but none knows where (4). All human beings are self-deluded to be entrapped into the snares of desires and thereby afflicted with the troubles of birth and death, like deer in a forest (5). Is there any view which is free from error; any place where there is no suffering; any creation which is not transitory; and any transaction which is free from deception? (6).

The Quest :—

Hence, is there any better state of existence, which may be free from suffering, ignorance and grief and be full of unconditioned good (7)? What is the method, what is the way, what is the science, and what is the refuge to save this life from undesirable happenings ? (8).

The Ignorant alone is Miserable :—

The stream of wordly life flows on on account of the follies of the ignorant. The ignorant alone are subject to violent pleasures and pains (9).

Knowledge is the only Remedy of Suffering :—

As the flames of fire do not burn a forest which has been made wet by rain, so sorrows do not touch the man who has got a right vision, who is wise, and who knows what ought to be known (10).

The Power of Self-effort :—

There is no other way to bring about the end of all suffering than one's own effort (11). If any body aspires for anything and makes an attempt to achieve it, he shall have it, provided that he does not retrace his steps back on his way (12). One gets only what one has striven for ; nothing

is ever achieved by sitting idle (13). They who give up effort and depend on fate, are their own enemies, and in the long run are deprived of all their virtue, wealth and pleasures(14). Nothing is done by fate. Fate is only an imaginary something. Fools alone imagine fate and, depending upon it, go to destruction (15). Destiny (fate) is nothing but what inevitably happens as the good or bad result of our efforts already put forth(16). There is no other destiny than our own past efforts. Our past actions alone constitute our destiny (17). The past and present efforts (in case they are in contrary directions) oppose each other like two contesting rams ; those which have greater force, surely, vanquish the others (18).

The Evil of Indolence.

Had there been no evil of indolence in the world, every body would have been rich and learned. It is on account of indolence that the entire earth is full of fools and poverty-stricken people (19).

The Qualities of the aspirant :—

There are four ways of crossing over the ocean of worldly existence, namely, Contentment, Company of the good (wise), Thinking (Contemplation) and Tranquillity (20).

Experience is the only Source of Knowledge :—

There is only one source of knowledge (*pramāṇa*), viz., *Pratyaksha* (Direct Experience), which is the ground and source of all other *pramaṇas* (sources of knowledge), as the ocean is the ultimate source of all waters (21). Inference and Scriptures, etc. cannot show us the Self. It is in Intuition alone that It is experienced, always, wholly, and in all its aspects (22).

Knowledge presupposes Unity of Subject and Object :—

There cannot be any relation possible between things absolutely different in nature ; and there cannot be an experience of one by another without there being a relation between the two(23).

Identity between the Subject and the Object :—

Had there been no identity between the subject and the object in their consciousness-aspect, the subject would have remained ignorant of the object, as a stone remains unconscious of the taste of a sugar cane (24).

The World as Imagination :—

All the three worlds are constructed by the mind with thought alone. Consciousness manifests

everything in the form of imaginary creation within itself (25).

No Fundamental Difference between Waking and Dream :—

There is no difference between the states of waking and dreaming other than that the one is stable while the other is not. The contents of both the experiences are of a homogeneous nature, always and everywhere (26). At the time of dreaming even the dream is regarded as the waking state because at that time it is felt as stable; and the waking experience will be taken as a dream if one realizes its instability (27).

Every Individual has His own world ;—

The world-illusion has arisen differently in different minds. One does not know anything but the contents of one's own consciousness (28).

Formation of the Objective World:—

Whatever the first Creator imagines becomes a reality forthwith. This world is His imagination (29).

Identity between Realism and Idealism :—

In every monad, everything is represented in the same fashion as in the Cosmic Mind (*Virāḍātmā*) (30). The cosmic imagination is the

original stress which is initiated and represented in all minds (31). We know each other and share the world-experience in common with others, on account of their being represented or reflected (*prati-bimba*) in each individual the same cosmic order of ideas which is imagined in the Cosmic Consciousness (*Mahā-chit*) (32).

The creature becomes the creator :—

Whatever is conscired becomes a consciring individual in its own right as, in summer, small insects are generated from the perspiration of other living beings (33).

Worlds within Worlds :—

Within this world there are innumerable worlds, quite distinctive in their nature; and within them, again, are others, and so on, like the covers of a plantain tree (34).

Worlds, Invisible to Each Other :—

Within every world there are many other worlds of various kinds unknown to each other (35).

Everything possible Everywhere :—

In the Whole which contains the potentiality of everything every thing is always possible

everywhere in its entirety. In the Absolute everything exists everywhere and always in its completeness (36).

Infinite Kinds of Worlds :—

Innumerable worlds arise and perish in the Absolute Ocean of Existence like the waves on the surface of an ocean (37).

Repeated Evolution and Dissolution of Creatures :—

Monads originate and pass away like the green plants of the spring season which are dried up in the summer (38).

Three Planes of Existence :—

There are three ethers: the ordinary ether known to us in the objective world, the mental ether, and the ether of consciousness. The last is the subtlest of the three (39).

The Nature of Mind :—

Mind is a definite form of the all-powerful Absolute Consciousness assumed by It through Its own will-power (40).

Difference between Mind and the Absolute :—

The Brahman is consciousness without any object present to it, whereas mind is consciousness with objectivity (41).

What Am I?

I am fragrance in flowers; I am the beauty of leaves and flowers; beauty of beauties I am; and I am the experience behind all forms (58). He knows truly who knows that the Self is the Infinite Ether (of consciousness) which has within itself all time, space and movement (59). He truly knows who knows that whatever is present in all the three worlds, is a part of his own self, as waves are parts of the ocean (60).

Death :—

That the dead are completely annihilated, is a wrong statement and is not true to the fact. The so called dead undergoes another experience in a different time—space—order (61). Having experienced an illusory insensibility of death and having forgotten the previous state of existence the individual comes to have an experience of another state (62). Whenever and wherever the individual experiences death, then and there he begins to see another world of a similar nature extending around him (63). As birds pass from one tree to another, so the souls bound by thousands of fetters of worldly desires and expectations have to pass from one body to another (64). The experience of cycles of births

and deaths is like whirlpools in a river continually undergone by the ignorant soul, as long as the pure Self is not realized (65). The consciousness of a person is neither born nor dead. It only experiences these states as it were in a dream (66). The longevity or shortness of life in this world depends on the purity or impurity of one's acts, and on the nature of the country, the age, his profession and food (67).

The Creator :—

At the commencement of the creation, *Prajā-pati* (the Lord of creatures) manifested in the same manner as a dream-personality emerges in the dream. He continues to exist still (68). The mind is the Creator and the Creator is the mind. The absolute Brahman creates the world by assuming the form of mind. (69). The Absolute Consciousness which is not limited in time, space etc, assumes a form limited in time and space by Its own Power, and out of Its own creative sport (*Līlā*) (70). It imagines Itself to be something other than Its original, absolute existence, and thereby becomes the other (an entity by itself) (71). The Creator has no physical body. His body is only mental in its nature (72). The world is an illusory thought-

construction of the mind working in the form of the Creator, although it appears to be real (73).

The Creative Power:—

The Lord of all, the Brahman, is endowed with all possible potencies which manifest themselves as things, whenever so willed (74). As the imaginative power of a man spreads out the world of his fancy, so does the creative power of the Absolute spread out this objective world (75). The Creative Power is called *Prakṛti*, Divine Will of *Shiva*, and the world-creating *Māyā* (76). *Prakṛti* originates from the Absolute *Brahman*, the *Purusha*, the eternally illuminating Consciousness, as an inanimate web originates from a living spider (77). The creative Power and the pure Consciousness are identical in essence as wind and air, and, as heat and fire are (78).

The Absolute Reality:—

The Absolute is that in which everything exists, from which everything originates, which is in everything, which pervades everything, which is the whole of everything, and which is spread all around and in everything (79). It is unspeakable, inexpressible, un-namable; its nature is not an object of description, for it is not an

object of the senses (80). As rains proceed from the limitless and full expanse of water, so the ephemeral world-appearances proceed from the undecaying, full, and immortal Brahman (81). Know it to be that defectless Ether of conciousness from which arise the subject, objects and knowledge, and that in which they all merge (82). It is that ocean of consciousness in which there is absolute negation of the world as it exists for us (83); that which is absolutely void inspite of the existence of multitudes of worlds (84). It is neither being nor non-being, nor anything between the two. It is nothing, yet it is all. It is incapable of being grasped by mind and expressed by speech. It is more of nothing than nothing and more of happiness than happiness itself (85).

Manifestation of the Absolute :—

The world is the expansion of the Brahman and the expansion of the Brahman is the world. The Brahman which is without beginning and end overflows into the world like an ocean (86). As the waves, the billows, the ripples, the eddies, the bubbles, the sprays etc. of water are water manifesting in water, so also the body, the creative force, the objective world, the growth and decay, the play

of ideation in bringing things into existence, and the things of the world, are all Brahman manifesting in the Brahman (87-88). As in a seed the tree exists (potentially) with all its leaves, flowers, branches, fruits, trunk and root, so does this world, exist in the Brahman (89). The multiplicity of the world exists within the undifferentiated consciousness-mass in the same way as the variety of hues of a peacock-tail is present in the homogeneous liquid of the egg (out of which it comes) (90). As water does not change into something else by the constant rise and fall of waves on its surface, so also the Absolute does not become anything else by evolution and involution of worlds within it(91).

Identity of Everything with the Absolute :—

As gold and ornaments of gold are not two different things so also the Brahman and the world are not different from each other (92). Whatever is seen in the three worlds, the earth, the heaven and the netherland, in sky, in animate and inanimate spheres is nothing but Absolute Consciousness (93).

Unreality of the World :—

That is true, and nothing else, which does not begin to exist nor cease to exist at any time.

That alone is real which existed before the beginning and which will continue to exist after the end (of the manifestation of the world-process) (94). The entire world is merely an illusory appearance like the illusory appearance of water in a desert or like the imaginary world experienced in fancy. It is unreal but appears to be real (95). The appearance of mind etc. continues to be taken as real as long as there is ignorance, as long as the Absolute is not realized and as long as there is trust in the forms of the world (96).

The Absolute Point-of-View :—

In reality, from the ultimate point of view, the world does not at all exist even nominally. Everything is Brahman Itself. There is no world in reality (97). The ultimate conclusion of all the spiritual scriptures, which supersedes all other conclusions, is that in reality 'there is neither *Avidyā* (ignorance) nor *Māyā* (illusion). The only reality is Brahman in which all distinctions and processes are merged (98). Even when a vision of the world appears to arise in the Brahman, there is nothing actually created. Even in that state, the Absolute consciousness exists as absolutely pure and void of all change like the sky (99).

Happiness :—

All creatures strive for happiness (very few, however, find it, for) all worldly prosperity brings misery and all worldly pleasures end in pain (100). All hopes of pleasures terminate in pain, as all bright flames terminate in the darkness of smoke. (101). There is really no occasion to rejoice at the increase of one's own wealth, possession and enjoyment. The thirsty man can find no joy even when there is a flood in a mirage-river (102). There is no pain even in hell compared to that experienced by one who has got an unfulfilled desire and there is no happiness even in Brahma-loka compared to that which is experienced by one in whom desires have ceased to arise (103). The happiness of desirelessness is much greater than that of ruling over an empire, than that of the company of one's own beloved, than that of heaven or Chandra-loka, and even than that enjoyed by Vishṇu (104). As a house of ice cannot exist in a desert, the peculiar and most natural joy which is felt when the mind is not functioning, is such as cannot be experienced otherwise even in heaven (105). As a man who has seen heaven will not find any interest in earthly things, so also one who has tasted the bliss inherent in the Self, for years or even for a

moment, will not find any taste in the worldly objects of enjoyment (106).

Bondage and Liberation :—

They become bound to the world, like birds bound to ropes, who are bound by the cords of desires and hopes (107). He who imagines limitation in the Infinite Self, becomes limited and gets bound (108). Inspite of living in the ocean of the Absolute, and in reality being identical with it, when we imagine ourselves to be different from it, we undergo the delusion of the frightful worldly career (109). There seems to be no other reason why people should undergo the experience of repeated births and deaths than forgetfulness of their real Self (110). To imagine 'I am' (this or that) tends to create unending bondage. The opposite feeling tends to liberate (111). The ignorance of the Self leads to delusion and the knowledge of the Self leads to the realization of a state which is the highest aim of all knowledge (112). Liberation is the cutting of the false knot of ignorance which consists in identifying the Self with the unreal and illusory objective things (113).

The Means of attaining Liberation :—

The wise easily cross over the ocean

of wandering through life and death with the help of the boat of knowledge alone (114). This end is not achieved by anything else, say, pilgrimage, distribution of alms, bath in sacred rivers, learning, concentration, yoga, penances, and sacrifices (115). One is one's own friend or enemy. If one does not save oneself, there is no remedy (116). In fact, whatever is anywhere or at any time attained is attained by him through the application of his own energy, and not in any other way (117). As the earth is the ultimate source of all grains, so the control and culture of one's own mind is the source of all good positions and durable prosperity (118). If one can pray for the favour of gods like Vishṇu and others, why should he not do the same for propitiating his own mind (119)? The real God (Vishṇu) resides within every one. Unfortunate are they who seek after the external Vishṇu, having turned back from the inner one (120). If a spiritual preceptor (Guru) can raise one up without one's own efforts, why does he not raise a bull, an elephant or a camel! (121). The root of action is the volitional thought or thought coloured with desire, Renunciation of action, therefore is, impossible as long as the body continues (122).

Practical Self-realization :—

He who studies the *Shāstras* (scriptures) for worldly enjoyment like an artisan who learns his art to earn his livelihood, and does not make any effort to bring into practice what he learns, is a *jnāna-bandhu* (pseudo-wise and not a *jnānī*—wise) (123). O Rama! the present state of our experience is due to the (thinking, feeling and acting) habits of innumerable past lives. It cannot be easily got rid of without a prolonged process of thinking and practice (124). The way of *Moksha* consists in (1) deep affirmation of the One Reality, (2) stopping the movements of the vital currents and (3) control of the mind (125). Of all the three methods of realization, the control of the mind is the best, because it is easily effected and so leads to peace quickly (126). The movements of *Prāṇa* (vital currents) can be controlled through disinterestedness in the world, meditation on the ultimate cause, constant practice, methodical procedure and giving up bad habits (127). The mind is the nave of the wheel of the world-illusion. If one can stop it from moving, the world-wheel stops and ceases to trouble (128). The mind can be caused to dissolve by thinking on its own nature, and when thus dissolved, we attain the *summum bonum* (129). Desire is the

essential nature of the mind. The mind and desires are synonyms (control of desires, therefore, is the control of mind) (130).

The Seven Stages of Self-realization :—

The realization of knowledge has seven stages. Liberation is the goal beyond the seventh stage (131). The first stage of self-realization is said to be Aspiration, the second Thinking, the third Purification of Mind, the fourth Reinstatement in the Ultimate Being, the fifth Non-attachment, the sixth Negation of objects, and the seventh Experience of the Fourth State (objectless consciousness.) (132-133).

Freedom from the Law of Karma :—

There is no place—no mountain, no sky, no ocean, no heaven where our actions do not fructify (134). The seed of action is the activity of the will. It is said to be so and is also thus experienced. Physical activities are only various offshoots of the will (135). In the beginning, all individuals proceed from the ultimate Reality without any cause on their part. But having come into existence, their own actions become the causes of their happiness and misery (136). No action binds individuals to its fruit, which is performed without a desire for

any result for oneself, even though it be an evil one, as no creeper grows without being watered. (137): O Rama ! No harm is done by any action to him who does it with an equanimous, balanced and pure mind (138).

Experience of the Self :—

The network of wordly desires having been cut through like a net by a rat, and the knot of the heart having been broken through intense distaste, the Self-experience, the very nature of us dawns, i. e., becomes clearly manifest in intuition, as water becomes clear of all dirt, when the clearing nut is placed in it (139-140).

The Character of the Liberated Living Man :—

The Liberated sage does neither like any object nor dislike it. He moves amongst worldly things but not as one who is in need of them. (141). Although outwardly not appearing so, he is at his heart above all cravings. He divines the heart of others and behaves with them agreeably and talks with them sweetly and nobly. He exercises his judgment very quickly and makes a right choice between two courses of conduct (142). He does not disregard what he gets nor does he hanker after what he has not got. He is always at peace and undisturbed

under all circumstances (143). His conduct does not annoy any body, he behaves like a citizen and a friend of all. Although outwardly very busy, he is very calm and quiet at heart (144). Freed from the restrictions of caste, creed, stage of life (*āshrama*), custom and sciptures, he comes out of the net of the world as a lion from the cage (145). He is never afraid, feels never helpless or dejected. He remains firm, calm and quiet like a mountain (146). He behaves with his fellow-beings as the occasion and their status require, without the least stain in his mind. In the company of devotees he is like a devotee; to the knave, he is like a knave (147). He plays a child in the company of children, he is a youth among the young; he acts as an old man in the company of the aged. He is full of courage in the party of courageous people and shares the miseries of the miserable (148) He enjoys all the pleasures that come to him without any effort for them on his part, in a sportful and detached manner, in the same way as the eyes enjoy a scene before them (149). The wise who have become omniscient neither give up nor desire worldly activities. They do as occasion demands (150). Him, from whose heart emanates purity all around, the guardian angels of the world

protect and support as they do the entire cosmos (151). As the beauty of a tree increases immensely in the spring season, so also the power, the intellect and the lustre of a man increase when he has realized the Truth (152).

The Greatness of Noble Women :—

A wife of noble descent can by her own effort lead her husband out of the deep and extensive darkness of ignorance (153). Even the scripture, the preceptor and the sacred incantations are not so effective in raising a man spiritually, as an affectionate wife of noble descent can be (154). She is to her husband a companion, a brother, a sympathizer, a servant, a teacher, a friend, a scripture, a refuge, a slave, wealth and joy, and all these at once (155).

Universal Brotherhood :—

The feeling that this one is my brother and that one is not is cherished only by petty-minded people. The heart of the magnanimous is open to all (156). How can one be said to be a brother and another not, when the same Self is equally present in all (157). All classes of creatures, O Rama, are your brothers. There is none here who is absolutely unrelated to you (158).

Unity of All Religions :—

All the various doctrines arising in different times and different countries lead to the same supreme Truth like many different paths leading travellers from different places to the same city. (159). It is the ignorance of the Absolute Truth and the misunderstanding of the different doctrines that cause their followers to quarrel with one another in bitter animosity (160). They consider their own particular dogmas to be the best, as every traveller may think, although quite wrongly, his own path to be the only or the best path (161).

Only Rational Scriptures should be followed :—

A reasonable statement, even of a child, should be accepted, while the unreasonable ones are to be discarded like a straw, even though they are made by the Creator Himself (162). Such a sentimental person as continues to drink the (filthy) water of a well, simply because it was dug by his dear father, leaving aside the (pure) Ganges-water available near at hand, is certainly a slave, under others' control (163). A devotee of reason should value the works even of ordinary persons, provided they advance knowledge and are logical, and should throw away those even of the sages, if they are not such (164).

Greatness of the Yoga-vāsiṣṭha :—

By repeated study of this work and by constant practice of its philosophy, one undoubtedly gets highest type of intellectual enlightenment (165); becomes a great and noble citizen and attains liberation in this very life (166).

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"...The valuable work you have been doing in the field of Indian Philosophy...Your researches in the teachings of Yogavāsiṣṭha are of *firt rate* importance. Your new publication, "*Yogavāsiṣṭha & Modern Thought*" is another piece of work not less valuable. It also bears the impression of a wide range of study combined with equally critical thinking. The parallels you have quoted reveal not only your extensive knowledge of Western and Eastern thinkers of eminence, but also your great insight."

P. K. Gode (ex-Editor, Review of Philosophy and Religion) in *the Oriental Literary Digest*:—

"As Sir Radhakrishnan observes in his foreword to the volume under review, Dr. Atreya's work will help to correct the defect noticeable in the recent historical accounts of Indian philosophy which hardly do justice to the importance of the *Yogavāsiṣṭha*, as he gives an "admirable account of the main ideas of the system and his comparison with western views are as a rule stimulating". "The range of the author is as wide as his judgment is measured. Dr. Atreya's work is certain to rank among the dependable English treatises on Sanskrit philosophical classics"...The above analysis of the subject-matter of the *Yogavāsiṣṭha* and its synthesis in Part IV of Book II of the present volume reminds us of Deussen's analysis and synthesis of the *magnum opus* of Sri Śaṁkarāchārya, viz., the *Śāṁkara-Bhāṣya*. "Art consists in concealing Art", and Dr. Atreya's critical estimate of the philosophical position of the *Yogavāsiṣṭha* is quite artistic and "measured", not to say "dependable", as Sir Radhakrishnan puts it. In fact the last two chapters should be read by all lovers of Indian Philosophy as they contain in a nut-shell everything that a general student of Philosophy is expected to know. It is difficult to do full justice in this brief notice to the varied contents of the *Yogavāsiṣṭha* or its present analysis and synthesis by Dr. Atreya, who has devoted a major part of his life to these studies. Carlyle said in

one of his works : "The ideal is in the actual ; your America is here or nowhere." Dr. Atreya concludes his interpretation of the *Yogavāsiṣṭha* in a similar strain : "if accepted as a creed of life, the philosophy of Vasiṣṭha will exercise a very healthy influence on life......it will enable one to live in the 'Kingdom of Heaven' here and now." Or in the words of the *Yogavāsiṣṭha* quoted by Dr. Atreya, "By repeated study of this work and by constant practice of its philosophy, one gets highest type of intellectual enlightenment, becomes a great and noble citizen and attains liberation in this very life"......Dr. Atreya has done well in creating our interest in the study of this remarkable book and its doctrines and hence deserves our best thanks for this labour of love."

Prof. Ranade (Allahabad) :—

"I am sure the book (*Yogavāsiṣṭha and Its philosophy*) will be widely appreciated.

Dr. G. Bose (Calcutta) :—

"I found it (*Yogavāsiṣṭha and Its philosophy*) extremely interesting. You have a remarkable gift of clear exposition and you write from deep appreciation... The probable date of composition of the present work has been very likely correctly fixed by you".

Dr. G. Bose (Calcutta) :—

"Dr. B. L. Atreya, M. A., D. Litt., has been a keen student of Yogavāsiṣṭha Rāmāyaṇa for several years past and to him belongs the credit of drawing

the attention of modern scholars to the great worth of this book. The original work is a voluminous one and in preparing an abridged edition Dr. Atreya has done a great service to students of Indology and Indian Philosophy. He has discussed the diffeient aspects of this great work in an extremely lucid manner and has shown wonderful judgment in his selection of material. The work teems with passages which may truly be called literary gems. The philosophy of Vasiṣṭha is the well known Vedantic Monism but the way of approach is something quite original. It has a freshness which is charming. Prof. Atreya's "Vāsiṣṭha-darśanam" will be undoubtedly recognised as the best introduction to "Yogavāsiṣṭha Rāmāyaṇa."

Prof. Hiriyanna (Mysore) :—

"Your account of the work (*Yogavāsiṣṭha and Its Philosophy*) is very interesting and you have made it clear that it deserves to be closely studied by all students of Indian Philosophy."

Dr. J. N. Sinha (Meerut):—

"Nothing is more gratifying to me than to find that the Benares Hindu University is doing something to spread the light of Hindu culture. Such an intensive study of a particular aspect of Indian Philosophy and its interpretation in terms of modern concepts of philosophy is the thing most needed in India today. Please accept my hearty congratulations on your achievement."

Prof. Kshitish Chandra Chakravarty (Katmandu, Nepal) :—

"Books full of divine wisdom and surpassing illumination to the soul. I have the highest admiration both for the original Sage and the modern Savant."

"It (*The Philosophy of the Yogavāsiṣṭha*) is distinctly the best work on Indian Philosophy, at least from the standpoint of coherent and concentrated—not concise and conventional—expression of its underlying spirit."

Principal Pramath Nath Tarkabhushana (Benares) :—

"He has rendered a valuable service to the thinkers of Hindu Philosophy."

Dr. Naga Raja Sarma (in the *Hindu*, Madras) :—

"Dr. B. L. Atreya has made a laudable effort to push into the focus of modern philosophical thought the truths embodied in *Yogavāsiṣṭha.*"

Prof. N. G. Damle (Poona) :—

"I have liked your book so much".

Prof. P. M Bhambhani (Agra) :—

"It (*Yogavāsiṣṭha and Its Philosophy*) is an excellent piece of literature and forms a very valuable addition to it"

Prof. Shiva Prasad Bhattacharya (Calcutta) :—

"I congratulate you heartily for the really admirable persentation of the many of the prominent philosophical doctrines of the *Yogavāsiṣṭha*".

Janakdhari Prasad, Esq. (Muzaffarpur) :—

"Your book has given me a new insight of life and I have found peace, solace and rest which I could not succeed in getting so long. I therefore owe you a deep gratitude for opening up a new avenue in life. *Yogavāsiṣṭha* in original was in itself incomprehensible and its hugeness and constant repetitions were baffling. Your book has cleared up everything, and it is now possible for us to fathom its deep sea. Hence I, although a stranger, acknowledge my gratitude. May I make one request ? Will you bring out a Hindi edition of the book for the understanding of those who do not know English ? It is clear that it was the teaching of *Yogavāsiṣṭha* which made India so great. We are now fallen because we have quite forgotten it. May this book of yours infuse a new life into the decaying nerves of India ? Every step should be taken to popularise this teaching".

M.K. Acharya, Esq. in *The Federated India* **(Madras):—**

"In the present pamphlet (*Yogavāsiṣṭha and Modern Thought*) is an attempt made to point out "the agreement of the East and the West on fundamental problems." The author has selected some forty-three of such problems...and under each heading he has given the teachings of *Yogavāsiṣṭha* along with the conclusions or findings of some great modern writer or journal on the subject. He has drawn from over eighty

modern thinkers to corroborate the finding of *Yoga-vāsiṣṭha* of old. A recognition of this truth that the greatest minds in every age have come particularly to the same conclusions on the higher problems of life should go towards building a common world-culture which, as Dr. Atreya says, "is the crying need of the times."

P. C. Divanji, Esq. (Jalgaon) :—

"I was very much pleased to find that you were able to lay your hands on the works of a host of leaders of modern thought for the purpose of showing that Western science has now advanced so much as to enable the thinkers of the West to meet those of the East on a common platform to discuss the nature of the Absolute.................Your work is an eloquent testimony of your firm determination to raise the *Yogavāsiṣṭha* in the eyes of the intelligentia of the world and the possession by you of the inexhaustible fund of energy for the realisation of that ideal.

Prof. Phani Bhushan Adhikari (Benares) :—

"The pains the candidate appears to have so carefully taken in this work of compilation (*Vāsiṣṭha Darśanam*) and the analytic judgment he has displayed in the selection of relevent texts and in their classification according to topics, evince by themselves the importance of the undertaking. This Sanskrit part of the thesis (*Vāsiṣṭha-darśanam*) can by itself form a separate and independent book bearing on the philosophical position of *Yoga-*

vāsiṣṭha, which may be utilised with facility by scholars who would like to refer to the original sources on points of interest. The candidate has, in my opinion, done here something which has a value of its own."

Principal Gopinath Kaviraj (Benares) :—

An attempt (*Vāsiṣṭha-darśanam*) made perhaps for the first time in the history of the work, to sum up the philosophical teachings of the *Yogavāsiṣṭha Ramāyāṇa* in a consistent and systematic manner. The earlier attempts of Abhinand (900 A. D.) and Mahidhara (1600) and others did not claim to be any more than abridged redactions of the text, but to Professor Atreya belongs the credit of presenting briefly the philosophy of this unique treatise in the language of the original text, with the topics arranged in logical sequence...... It is unfortunate that a work of such monumental grandeur (the *Yogavāsiṣṭha*), the like of which is hardly to be met with even in Sanskrit literature, should have been allowed to remain obscure and neglected so long. It is hoped that interest in the study of *Yogavāsiṣṭha* will again be revived and that the present booklet will serve as an humble introduction to this study."

P. C. Divanji, Esq. (Jalgaon) :—

"Your study of the work is very comprehensive and many sided ;......I have a profound regard for your intelligence, patience and industry."

Sri Hanuman Prasad Poddar (Editor, *Kalyāṇa*, Gorakhpur) :—

"I am very grateful to you for your valuable gift of the "Yogavāsiṣṭha aur uske Siddhānta"......Your contribution to the cultural history of India is remarkable. My very hearty congratulations to you."

B. Subba Rao, Esq. (S. Kanara) :—

"It (*Yogavāsiṣṭha and Its Philosophy*) is a book containing highly inspiring selected thoughts which every one should ponder over in everyday life."

R.V. Subrahmanyam, Esq. (Tirupattur) :—

"I congratulate you on your splendid and original contribution on *Yogavāsiṣṭha*—a rare Sanskrit work and not handled by any scholar upto date. It is a peace of original research and you have thrown much light on what is altogether a closed book to many modern students of philosophy and religion".

Pt. Ram Narayan Misra (Benares) :—

"Your attempt to bring the East and the West together is laudable. The book (*Yogavāsiṣṭha and Modern Thought*) is inspiring".

Swami Narayanananda (Calcutta) :—

"No doubt, you have taken much pain in bringing out this present volume of *the Philosophy of the Yogavāsiṣṭha* in an adequate and efficient form, as to suit the taste of the modern man successfully. Surely it is the blessing of the Lord that has enabled you, as

you put it, to deal with the work skilfully. The whole world is dying for want of peace. Real peace lies in religion and religion is realization. Nothing short of that. India has to learn much from the West on materialism and the West has to learn much from the East on spiritualism. As such we want men like you to bring forth from every nook and corner of Hinduism all hidden treasures and broadcast them all over the world for the welfare of the whole humanity. I sincerely wish your earnest work will meet with full success and may He out of His infinite love and mercy give you strength of mind and character to carry on further researches in the spiritual realm.

"The language and the style of the whole work are simple, avoiding as far as possible high and confusing philosophical terms and words. As such, any ordinary person with limited philosophical knowledge can go through the work easily. This is a great achievement towards popularising the Yogavāsiṣṭha".

Swami Bhumananda (Kalipur Ashram, Kamakhya, Kamrup, Assam) :—

"When I was staying at Chitrakut at the house of a Marwari gentleman of Calcutta, Mr. Narayan Das Bajoria, I found a book with him written by a Professor of your University on *Yogavāsiṣṭha*. On reading this detailed review of the work, I was surprised very much. I am almost an advocate of *Yogavāsiṣṭha*, which I have been studying for the last *thirty* years. I had

entertained the belief, with a slight pride too, that no one had studied so critically the book as myself. I have also written down a vast amount of notes on the subject. But I found that the matters I had treated of, and the manner in which this has been done, were dealt with by the writer exactly in the same manner. The texts of the Upaniṣads which I had noted down long ago are also found to have been quoted by the author. The theme of Kalidasa's *Meghadūta* was thought by me to be his own creation. But on reading *Yogavāsiṣṭha*, I found subsequently that the same matter is also mentioned in this work. I had once thought of writing an article on the subject. "Influence of Vyasa and Valmiki on Kalidasa" and had also collected materials for the purpose. The reference to *Meghadūta* is also one among the collection by the author...I was very eager to get acquainted with him, but that could not happen somehow". (Quoted and translated by Prof. P. B. Adhikari from a Bengali letter addressed to him).

Swami Bhumanand (Kamakhya) :—

"I am highly pleased or rather glad to get your publications on *Yogavāsiṣṭha*. You are the first man I see who had read the book or rather studied it so carefully and critically. During my lifetime, I have met many highly educated men and had occasions to talk with them on our religious and philosophical books, but have seen none who read *Yogavāsiṣṭha* thoroughly...I am now eager to

see you...Your expressions are clear and exposition marvellous, and style simple".

Dinshaw S. Paowalla, Esq. (Hongkong, China):—

"I have just finished reading your book: *The Philosophy of the Yogavāsiṣṭha.* It is really a good book. I read it with great delight and interest. You have done a great service to Vasiṣṭha in writing this book. It brings Vasiṣṭha in the light again after many centuries. Perhaps it might have been destined for you to write on Vasiṣṭha's Philosophy in such a nice and neat form."

Rohini Prasad Pant (Gyaneswar, Nepal):—

The Philosophy of the Yogavāsiṣṭha, an ever-lasting service to the country. Our Hindu philosophy will be more clearly interpreted thereby and as such will gain still higher reputation in the world. I thank you much for your keen interest towards the welfare of the English-knowing people who cannot well-understand Sanskrit. I am sure it will help the truth-seeking to a great extent and at the same time may lead others also to a right path".

B. Subba Rao, Esq. (Mudbidri):—

"I am glad to see that the book (*Yogavāsiṣṭha aur uske Siddhānta*) has been neatly printed and is really charming to see; the paper used and the cover also being satisfactory, so much so that I can say that it is just like our Adyar Theosophical Publications, and therefore the price is not high."

Dr. Hari Ram Verma (Rampur, Saharanpur) :—

"I cannot but praise you for the nice arrangement of the verses from *Yogavāsiṣṭha* with quotations from modern and contemporary writers which appear as if they are translations of the very verses from the book, the *Yogavāsiṣṭha*...A good deal of perseverence and immense time and labour must have been bestowed by you before it was given this shape......I cannot but admire you for the splendid discovery you have made in this line. I consider it a rare privilege that I got acquainted with such a high personality as that of yours, which shines in the literary and philosophical firmament as a bright star, guiding the West and the East towards the Vedantic doctrine. I wish to see more works of this type."

Swami Sivananda (Rishikesh) :—

"Immortal Self, Your valuable book "*Yogavāsiṣṭha*–" This is a splendid research work. It is a valuable companion for a student of Vedanta. The exposition is lucid. Thy own Self, Śivānanda."

Sri Hanuman Prasad Poddar (Editor, Kalyana, Gorakhpur) :—

"Your noble work is bound to meet appreciation at every quarter which it so nobly deserves. As I have once before said, your contribution for the cause of *Yogavāsiṣṭha* will create a landmark in the history of Indian philosophy and your name will go down in history as an upholder of a cause which forms really the

corner stone of Hindu philosophy and Hindu culture. You are heartily to be congratulated for your intense passion for this most monumental but most neglected piece of spiritual encyclopedia."

K. K. Murti. Esq. :—

"I feel quite incompetent to express my proud feelings of high respect for "Yogavāsiṣṭha" as presented by you with comparative modern views on every problem of life, besides the critical, analytical and synthetical survey, especially the last and the last but one chapters which I read with particular attention......Only one reading has filled me with boundless delight, joy and peace of mind...you have solved my "why" of the problems of life. I am very much indebted to you for the enlightenment on the subject which is the dearest to me. I exerss my gratefulness to you. I must go through the book more than a thousand times."

Seth Narayan Das Bajoria (Calcutta) :—

"I saw your first book (*Yogavāsiṣṭha aur uske Siddhānta*) with Panditji (Pt. Madan Mohan Malaviya) and took the same on loan...You have indeed rendered a signal service to the cause of Indian philosophy by your very laborious and enthusiastic study of the great book of our Rishis. With the loss of our freedom, even our culture and achievemeut in the realm of thought have been forgotten. Only in recent years learned philosophers like Sir Radhakrishnan and yourself have brought our ancient philosophy to the notice of

the modern scholars. I hope to go through all your books slowly, and I think, with much benefit to the advancement of my knowledge. My esteemed friend Seth Jugal Kishore Ji Birla is very much interested in *Yogavāsiṣṭha*...He will be immensely pleased, when I shall tell him, if he does not already know, the great service you have done to bring the work within the knowledge of modern philosophers.

Prof. Shyama Charan (Agra):—

"I hope you will not mind a stranger writing to you like this. The other day...I came across your book "The Philosophy of the *Yogavāsiṣṭha*". Curious, how providence works. I have been thinking of a book like this for a long time—and now it is in my hands. All the Philosophies, Mysticisms, Occultisms and Yogas are there—well classified and presented in an orderly sequence".

Prof. Kshitish Chandra Chakravarty (Katmandu):—

The *Yogavāsiṣṭha Mahārāmāyaṇa* is by far the greatest and biggest ancient Indian work on the monistic philosophy of the Vedanta......Prof. Atreya has, in a finely analytical and scientifically accurate manner, here, laid bare the truths of the highest human philosophy for the modern English-knowing reader, who must admire the true spirit of research that permeates his whole work. The Book (*The Philosophy of the Yogavāsiṣṭha*), a monument of devoted and learned industry is the best reliable and thoroughgoing English

treatise, I have yet seen, in the realm of Indian Idealistic interpretation of the Philosophy of Religion. It opened up before my wondering gaze a new and pleasant vista uniting the Eastern and Western modes of approach to the Truth of life; and......I have every reason to congratulate the modern *savant* on his splendid success and service done to the cause of the revival of ancient Indian Learning and Wisdom at this proper hour."

The Leader (Allahabad) :—

"The author has really rendered valuable service by presenting in a simple, yet scientifie way (*Yogavāsiṣṭha and Its Philosophy*) the essence of a philosophical thought as contained in the extensive and voluminous work known as *Yogavāsiṣṭha.*

The Leader (Allahabad) :—

"This (*The Philosophy of the Yogavāsiṣṭha*) is a comparative, critical and synthetic survey of the philosophical ideas of Vasiṣṭha as presented in the *Yogavāsiṣṭha Mahārāmāyaṇa*......The author has shown by his original researches that the *Yogavāsiṣṭha* existed before the time of Shankara and Gauḍapada...The author must be congratulated on his able presentation of the details of Vasiṣṭha's philosophy in a systematic and coherent manner......He has not only pointed out similarities in the thoughts of other thinkers, ancient and modern, Indian and Western, but also has brilliantly summed up the salient features of this philosophy

There is a chapter at the end dealing with the critical estimate of the philosophical position of Vāsiṣṭha...... Every library worth the name ought to have a copy of this book."

The Hindu (Madras) :—

"Dr. Atreya......is to be congratulated on making available to the English knowing reader so comprehensive an account of a work which has hardly received from modern scholars the attention that it deserves........... The volume is divided into two main sections. The first of them deals with general points touching the work, like its date and place in the philosophical literature of India; and the second, which is by far the bigger, is devoted entirely to an elucidation of its teaching...Dr. Atreya, with his intimate knowledge of the work, has succeeded in giving us a full and connected account of it. He writes in a simple and interesting manner; and his exposition is interspersed throughout with free renderings into English of passages from the original. These passages are printed in Deva Nagari characters at the foot of the page for ready reference. Another noteworthy feature of the exposition is the comparison he now and then institutes between Vasistha's teachings and the views of modern thinkers. The printing and the get-up of the book are excellent."

The Theosophy in India (Benares) :—

"The *Yogavāsiṣṭha* is a very important book, but its philosophy is somewhat difficult, so that writers on

Indian philosophy give it scant attention. Dr. Atreya has made a special study of it and tries to make it popular by placing the fruits of his labour in easy manuals before the public. The author's researches on this book have necessitated modification of certain opinions held by western Orientalists, and this is high praise of his work......All the works of this writer are written in a popular style...He is doing a great service to the country by making the philosophy of the *Yogavāsiṣṭha* available to the public in simple and short form. We would recommend all the books of this writer on *Yogavāsiṣṭha* to our readers."

The Vaitarani (Cuttack) :—

It (*Yogavāsiṣṭha and Its Philosophy*) is an excellent specimen of lucid exposition.......Such contributions, it is hoped, will soon be classd according to Ruskin among the books for all times."

The Hindustan Times (Delhi) :—

"*Yogavāsiṣṭha* is a very important field of Indian mataphysics, and any scientific research in it naturally requires a good deal of sustained effort......Dr. Atreya has treated his subject in the true spirit of a scholar.

The Madras Mail (Madras) :—

"Dr. Atreya...is deservedly proud that he has been the first to give the rightful place that that work (the *Yogavāsiṣṭha*) deserves...The range of the author's knowledge is wide and his judgments are tendentious.

The book (*Yogavāsiṣṭha and Modern Thought*) has the merit of making comparison betweeen Eastern and Western philosophy and this work is bound to rank as a first rate work in English among other philosophical classics."

The Parasakti Magazine (Bangalore) :—

"Dr. B. L. Atreya has won for himself an undying reputation for making a most brilliant contribution satisfying all canons of true scientific spirit and modern criticism, upon a very important but least known section of Indian Philosophical and Religious literature "*Yoga Vāsiṣṭha*" by presenting in an illuminating manner the essence of the reputed system of thought in a series of books of which three are altready published and the other two are in preparation. A careful perusal of its Contents and the Bibliography reveals the author's phenomenal industry and unflagging enthusiasm to dispel from the reader's mind the erroneous belief that "the East is East and the West is West and never the twain shall meet" and seeks to impress unequivocally the cardinal Principle that in the world's great plan, East and West, past or present, nay future too, do not differ fundamentally in their outlook and visualisation of a common World Culture towards which some of the international movements are aiming.........I have no hesitation in saying that this book (*Yogavāsiṣṭha and Modern Thought*) and indeed all his books deserve to be classed according to Ruskin as "the Books for all Times." "

The Federated India (Madras) :—

"A most valuable contribution (*Yogavāsiṣṭha and Its Philosophy*) to a study of ancient Indian philosophical systems—very valuable both to the general study of Indian thought, and to the specialist interested in the evolution of the Advaita system."

The United India and Indian States (Delhi):—

"The writer claims, and with considerable justification, that he has been the first to draw the attention of modern scholars to the unique position of *Yogavāsiṣṭha* which has made a unique and important contribution not only to Indian wisdom, but to the thought of the world as well."

The Young Builder (Karachi) :—"An excellent introduction (*Yogavāsiṣṭha and Its Philosophy*) to the study of *Yogavāsiṣṭha.*"

His Holiness the Jagatguru Sri Sankaracharya Swami of Sri Kanchi Kamakoti Pitha :—

"श्रीमता अद्वैतमतप्रतिपादकेषु ग्रन्थेषु अत्युत्तमतया परिगणिते योगवासिष्ठग्रन्थे तदीयमार्मिकभावोद्घाटनार्थं यत्परिश्रान्तं यच्च ग्रन्थान्तरैरस्माकं तुलनादिकं कृतम् , तेनातीव सन्तुष्यत्यस्माकं चेतः। एतावत्पर्यन्तं भारतीयैर्वैदेशिकैर्वा विपश्चिद्भिर्विशेषेण अपरिक्षुण्णेऽस्मिन् पथि विचरतोऽपि भवतः प्राचीनादृतात्पथः न मनागपि च्युतिरासीत् इत्येतदस्मिन् ग्रन्थे दृष्ट्वा विशेषेण सन्तुष्यामः। पश्यन्तो वयमनेनोत्तमोत्तमेन भवतः परिश्रमेण महान्तमुपकारं दार्शनिकानां विशेषतोऽद्वैतिनां भवतः परमस्य श्रेयसः प्राप्त्यै पुनर्नारायणस्मृतिं कुर्मः। प्रार्थयामश्च भगवन्तं चन्द्रमौलीश्वरं

एतादृशस्य विद्याभिवर्धककार्यस्याभिवृद्ध्यर्थं भवतश्चिरजीवित्वादिसमप्रसाधनसम्पत्सम्पादनेन भवन्तमनुगृह्णात्विति—"

पं० प्रमथनाथ तर्कभूषण शर्म्मणः (Director of Sanskrit Studies, Benares Hindu University) :—

"अस्मिन् खलु निबन्धे (*Yogavāsiṣṭha and Its Philosophy*) योगवासिष्ठीयाद्वैतवादस्य श्रीमद्भगवत्पादाचार्यशङ्कराविर्भावात्प्रागपि विद्यमानत्वं तथा नितरां वैलक्षण्यं सम्प्रति प्रचरदद्वैतवादात् संस्थापयितुं श्रीमता भवता या युक्तयः सप्रमाणाः समुद्भाविताः ताः प्रायेण अखण्डनीयाः शिष्टविद्वज्जनसम्मताश्चेति निःसंकोचं वक्तुमुत्सहे । योगवासिष्ठीयदर्शनस्य ज्ञातव्यानि बहूनि तत्त्वानि स्फुटीकुर्वता भवता आत्मनो दार्शनिकेषु ऐतिहासिकेषु च विषयेषु सम्यक्पर्यालोचनपाटवं सुमहच्च पाण्डित्यं सर्वथा व्यवस्थापितं सहृदयेषु समभिज्ञेषु । भवत्प्रणीतोऽयं निबन्धः नवोदितप्रदीपकल्पो भारतीयप्राचीनदर्शनमहाटवीप्रदेशे निगूढमहार्हरत्नविशेषसंदर्शनसाहाय्यसम्पादनेनानुशीलनपराणां विदुषां महान्तमुपकारं विधास्यतीति मे सुदृढो निश्चय इति ।"

श्री बालकृष्णमिश्रः (प्रिंसिपल, प्राच्यविद्याविभाग, हिन्दू विश्वविद्यालय, काशी) :—

"आत्रेयोपनाम्ना डाक्टर श्री भीखनलालशर्मणा एम. ए. महोदयेन परिश्रमानुभावि प्रकाशितं वासिष्ठदर्शनमेतत्कालोचितमालोचनस्पृशा दृशा सम्यगवालोकयम् । अत्र विषयबाहुल्यप्रयुक्तं गरिमाणं गतवता योगवासिष्ठग्रन्थेन प्रतिपादितानामियता संक्षिप्तरूपेण संग्रहः कलशे सागरानयनं विडम्बयति । विषयाणां विनियोगः स्थापनक्रमश्च चारुतमतामञ्चति । मुद्रणप्रकारमपि श्लाघनीयतामश्नुते । तदिदं स्तुत्यं कार्यं विपश्चितां पुरस्तादुपस्थापितमेतेन, स्वकीयनैपुण्यपरिचयोऽपि प्रदत्तः । दृढमहं विश्वसिमि यत्पुस्तकमिदं वेदान्तविद्यानुरागविवशीकृतमनसां विदुषामन्तःसन्तोषमाधातुमिष्टे ।"

Principal Vidyadhar Gaur (Benares)

"श्रीमता पण्डितप्रवरेण डाक्टरभीखनलालात्रेयशर्मणा संगृहीतं वासिष्ठदर्शनाख्यं प्रसिद्धयोगवासिष्ठसारभूतं ग्रन्थमवलोक्य संप्रीतमनाः संवृत्तः। अत्र चानेन विपश्चिद्वरेण योगवासिष्ठस्य यद्गौरवमद्वैतप्रतिपादनविषये यच्चाग्रगणनीयत्वमस्ति तदुभयमपि क्षीरोदधेरमृतमिव सारांशमुद्धरताऽनेन सम्यगाविष्कृतम्। विशेषतश्च हृदयङ्गमाभिरबाधिताभिर्विद्वज्जनसंमानिताभिश्च युक्तिभिर्विषयानुपपादयन्नयं सुधीवरः स्वस्य शास्त्रेऽस्मिन् सुदृढं पाण्डित्यं ग्रन्थसारग्राहितां च स्फुटमभिव्यनक्ति। अतो विद्वज्जनोपादेयतामापन्नं ग्रन्थमिममाविष्कुर्वन्नयं विद्वद्वराणामाशिषः तद्द्वारा सर्वविधस्यापि श्रेयसोऽतिसमुचितं भाजनमिति मनुते।"

श्री राजा सूर्यपालसिंह जी (आवागढ़) :—

"हमको 'योगवासिष्ठ एण्ड मौडर्न थॉट' नामकी किताब पढ़कर बड़ा सन्तोष और आनन्द हुआ और यह भरोसा हो गया है कि हिन्दू युनिवर्सिटी द्वारा हिन्दूधर्मका रक्षण और हिन्दू जातिका कल्याण अवश्य होगा।............सम्पादकजीके उपकारके उपलक्षमें उनके चरणोंकी भेंट हम मु० १००१) भेजते हैं। उनके अमूल्य ग्रन्थकी किञ्चित् मात्र यह भेंट बराबर नहीं है, किन्तु अंग्रेजी पढ़े लिखोंका इस ओर ध्यान आकर्षित करनेमें अगर सहायता दे सके तो हम अपना कर्तव्य पूरा हुआ समझेंगे।"

श्री विष्णुराम गिरिधरलाल सनावद्या (नीमाड़) :—

"श्रीवासिष्ठदर्शनसार" को मैंने बड़े ही ध्यानपूर्वक आद्योपान्त पढ़ा। आपने गागरमें सागर समानेका अच्छा प्रशंसनीय प्रयत्न किया है। पुस्तककी छपाई सफाई तो बहुतही उत्तम है। आपकी अनुवादिक भाषा बड़ी सरल एवं सुबोध है........"योगवासिष्ठ" जैसे संस्कृत साहित्यके सर्वोत्तम अध्यात्म ग्रन्थका गूढ़-रहस्य आपने १५० श्लोकोंमें सफलतापूर्वक समझानेका प्रयास किया, इस कठिन प्रयासके हेतु आप धन्यवादके पात्र

हैं। मुझे विश्वास है कि यह पुस्तिका अध्यात्म विषय प्रेमियोंको अधिक रुचिकर होगी।"

प्रताप (कानपुर) :—

"श्री योगवासिष्ठ-महारामायण संस्कृत साहित्यमें संसारका सर्वोत्कृष्ट अध्यात्म ग्रन्थ है। यह ग्रन्थ बहुत बृहद् है। इसमें ३२००० श्लोक हैं।.... प्रस्तुत पुस्तिकाके संग्रहकर्ताने इसी बृहद् अध्यात्म ग्रन्थके २५०० चुने हुए श्लोकोंको लेकर 'वासिष्ठदर्शन' नामक एक क्रमबद्ध संग्रह तैयार किया है। यह पुस्तिका (वासिष्ठदर्शनसार) हिन्दी अनुवाद सहित उसी संग्रहका १५० श्लोकोंमें सार है। विद्वान् संग्रहकर्ताने कोशिष की है कि इतने ही श्लोकोंमें योगवासिष्ठके सारे सिद्धान्त आ जायें। अनुवादकी भाषा बहुत सरल और स्पष्ट है। इस छोटी पुस्तिकाके पढ़नेसे भी योगवासिष्ठका निचोड़ सर्वसाधारणके सामने आ जायगा। पुस्तिकाकी छपाई सफाई भी अच्छी है।"

सनातनधर्म (काशी) :—

"हाल हीमें काशी हिन्दू विश्वविद्यालयके दर्शनाध्यापक डॉ० भीखनलाल आत्रेय, एम० ए०, डी० लिट्०, ने श्री योगवासिष्ठपर विशेष चिन्तन और मनन करके हिन्दी भाषा-भाषियोंके लिये श्री योगवासिष्ठके ३२००० श्लोकोंका सार १५० श्लोकोंमें निकालकर रख दिया है। यह प्रयास सचमुच ही गागरमें सागर रखनेका है।........आशा करते हैं कि हिन्दी जाननेवाले इस श्री योगवासिष्ठदर्शनसारका उचित आदर और स्वागत करेंगे। प्रत्येक धार्मिक पुरुष और स्त्रीके लिये यह अत्यन्त अमूल्य निधि है।"

श्री हनुमान प्रसाद पोद्दार (सम्पादक, कल्याण, गोरखपुर):—

"योगवासिष्ठको प्रकाशमें लाकर तथा उसके दार्शनिक उच्च सिद्धान्तोंको जनताके सन्मुख रखकर, विशेषतः विदेशी विद्वानोंकी आँखें खोलकर,

आपने भारतीय गौरव और आदर्शका मुख उज्ज्वल किया है। वस्तुतः इस दिशामें यदि आप प्रयत्नशील नहीं होते तो अभी बहुत दिनों तक यह ग्रन्थरत्न अन्धकारमें ही पड़ा रहता तथा भारतवर्ष और बाहरके लोग इसके विषयमें सर्वथा अनभिज्ञ होते। भारतीय संस्कृतिके इतिहासको गौरव प्रदान कर आप कोटि कोटि हृदयोंके धन्यवादके पात्र हैं।"

नारायण स्वामी (सुजानगढ़) :—

आपकी पुस्तक निरन्तर देख रहा हूँ। दो बार देख चुका हूँ, किन्तु जब कभी भी इसको उठाता हूँ तो कोई न कोई नवीन आदेश प्राप्त हो जाता है। इस अमृत-कलशको छोड़नेकी जी नहीं चाहता…… स्वामी रामतीर्थने मुज़फ्फ़रनगरके ऑनरेबिल लाला निहाल चन्दसे कहा था कि योगवासिष्ठका एक धुरन्धर ज्ञाता इसी जिलेमें होगा। यह बात उन्होंने किशनगढ़के एक विद्यार्थीसे भी कही थी। वह विद्यार्थी आज ६०-६५ वर्षका है एवं जोधपुरमें प्रसिद्ध सर्जन है। उसने स्वामी रामतीर्थकी वाणीका पात्र मुझे घोषित कर दिया था किन्तु उसका भ्रम दूर हटानेको मैंने आज उसे पत्र लिख कर असली ऋषिका 'जुडा' का पता लिख दिया है।"

Phulchand Murarka, Esq., (Tulsihatta, Maldah):—

"आप की हिन्दी "योगवासिष्ठ और उसके सिद्धान्त" नामक पुस्तक पढ़ रहा हूँ। पुस्तक क्या है मानो 'ज्ञान रूपी समुद्र का आनन्द रूपी रत्न' है। ऐसे अमूल्य रत्न को संसार के सामने रख कर आपने मानव मात्र का जो उपकार किया है उसका वर्णन करने में मैं असमर्थ हूँ। धन्य हैं आप। विश्व मानव की मुक्ति के लिये इस अमूल्य ग्रंथ के जोड़ की दूसरी कोई पुस्तक नहीं है"।

Guru Narayan Shorawala, Esq., (Etawah) :—

"आपने अपना बनाया हुआ योगवासिष्ठ का टीका (योगवासिष्ठ और उसके सिद्धान्त) देकर मुझे दीवाना बना दिया। अब इस दास की यह

हालत है :—"जाहिरमें गो कि बैठा लोगों के दरम्यां हूँ। पर यह खबर नहीं है, मैं कौन हूँ और कहां हूं"। इन्हीं कारणों से मैं आपको अपना गुरु स्वीकार करता हूँ क्योंकि आपने मेरे साथ वह उपकार किया है जो मुझको शेष का मुख मिलने पर भी उस उपकार का बदला नहीं दिया जा सकता; "ज्ञान के अञ्जन की आंखों में सलाई फेर दी। कौन दे सकता है निर्भय गुरु कृपा का बदला"। मैंने वेदान्त के निम्न लिखित ग्रंथ पढ़े हैं—बल्कि बहुत से ग्रन्थ और भी पढ़े हैं जिनका नाम इस समय याद नहीं पड़ता और लाइब्रेरी की जो मेरी सूचि है—जिसमें ५००० के करीब पुस्तकें हैं—सो इतनी बड़ी सूची को देख कर जो वेदान्त के ग्रन्थ पढ़े गये हैं उनके नाम लिखना मैं जरूरी नहीं समझता :—दशों बड़े उपनिषद, १०८ छोटे उपनिषद, गीतायें—जो कि अनेक तरह की भगवद्गीता को छोड़कर छपी हैं वे सब, श्रीमद्भगवद्गीता के सब भाष्य जो आज तक भाषाटीका सहित छपे हैं जैसे शाङ्कर भाष्य, रामानुज भाष्य, मधूसूदन भाष्य, स्वामी चिद्घनानन्द का भाष्य, नारायणस्वामी का भाष्य, ज्ञानेश्वरी भाष्य इत्यादि, ब्रह्मसूत्र शाङ्कर भाष्य, ब्रह्मसूत्र प्रभुदयाल कृत रामानुजभाष्य, पञ्चदशी, वृत्तिप्रभाकर व विचारसागर स्वामी निश्चलदास कृत, तत्त्वानुसन्धान, विचार दीपक, विचार पर स्वामी ब्रह्मनाथ की लिखी पुस्तक, योगवासिष्ठ के ६ प्रकरण—बम्बई छापा व नवलकिशोर छापा केवल भाषामें, प्रश्नोत्तरी बाबा नगीनासिंह के सब उर्दू के ग्रन्थ, स्वामी रामतीर्थके सब ग्रन्थ, स्वामी निर्भयानन्द के सब ग्रन्थ, इनके अलावा बहुत से ग्रन्थ हिन्दी उर्दू में—परन्तु न मालूम अब तक मुझे इतना अनुभव क्यों नहीं हुआ था जो आपके योगवासिष्ठ भाष्य के पढ़ने से एकदम हो गया। अब तो यही हालत है—"या निशा सर्वभूतानां तस्यां जागर्ति संयमी। यस्यां जागृति भूतानि सा निशा पश्यतो मुनेः"। ये तमाम बातें हृदय खोल कर आपके सामने इस कारण रखनी पड़ीं कि मैं आपको अपना गुरु मान चुका हूं और पूर्ण आशा ही नहीं वरन दृढ़ विश्वास है कि आप मुझको अपने शिष्यों में स्वीकार करेंगे"।

The Hindustan (New Delhi) :—

लेखक ने दर्शनशास्त्र सम्बन्धी पुस्तकें अंग्रेजी और संस्कृत में कोई डेढ़ दर्जन लिखी हैं, लेकिन हिन्दी में लिखने का यह पहिला ही प्रयास है और उसमें उन्हें पूरी सफलता प्राप्त हुई है। दर्शन सरीखे रूखे विषय को भी उन्होंने इतना सरस बना दिया है कि बालक कथा कहानी की तरह उसे पढ़ सकता है।·········दर्शनशास्त्र के प्रेमियों के लिये पुस्तक बहुत कामकी है। संस्कृत ज्ञान रहित व्यक्ति भी इसके स्वाध्याय से योगावासिष्ठ के सिद्धान्तों का पूरा परिचय प्राप्त कर सकता है। श्री आत्रेयजी ने यह पुस्तक लिखकर हिन्दी भाषी जनता पर एक उपकार कर उसके गौरव की भी वृद्धि की है।

संन्यासी श्रीरामआश्रम आतुर (मवाना, मेरठ)

हिन्दू विश्वविद्यालयके दर्शनाध्यापक श्रीमान् प्रोफेसर पं० भीखनलाल जी, एम०ए०, डी०लिट्०, ने संस्कृत साहित्यमें प्रसिद्ध योगवासिष्ठ नामक महान् वेदान्तग्रन्थका एक "योगवाष्ठि और उसके सिद्धान्त" नामसे सारभूत (संक्षिप्त) ग्रन्थ लिखा है। वास्तवमें प्रोफेसर साहबके इस बड़े उद्योगने गागरमें सागर भरनेका काम किया है। विषयोंका चुनाव इस प्रशंसनीय ढँगसे किया है कि जिसने इस छोटी सी पुस्तक द्वारा उस महान् ग्रन्थको हस्तामलकवत् बना दिया है। इस ग्रन्थ को आद्योपान्त पढ़कर मैं इस परिणाम पर पहुँचा हूँ कि जिस योगवासिष्ठ ग्रन्थ रूपी हीरेका, बहुत काल तक अज्ञान गर्तमें पड़े रहनेके कारण मैल चढ़ जानेसे, असली रूप धुँधला गया था उसको नवीन विचार रूपी शान पर चढ़ाकर चमकदार ज्ञान हीरा बना दिया है। आपने केवल योगवासिष्ठ का संक्षेप मात्र लिखकर ही लोकोपकार नहीं किया, अपि तु उन २ अकाटय प्रमाणों द्वारा और अनथक परिश्रम तथा अन्वेषण द्वारा जो उक्तग्रन्थ की ऐतिहासिक प्राचीनता सिद्ध की है इसके लिये भी संस्कृत साहित्य तथा हिन्दू जाति आपकी चिरऋणी रहेगी।

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